

GROWTH MINISTRY  
IN KOREAN IMMIGRANT CHURCHES

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A Professional Project  
Presented to  
the Faculty of  
School of Theology at Claremont

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In Partical Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Chang Soon Lee  
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*This professional project, completed by*

Chang Soon Lee,

*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

**Faculty Committee**

Howard J. Chubb

Chan-Hsi Kuo

\_\_\_\_\_

April 13, 1978  
Date

Joseph C. Hinder  
Dean

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## ABSTRACT

This project started with an assumption that "growth ministry" is the most relevant ministry to the Korean immigrants in America today. Growth ministry is a ministry in which the "Word of God" can be preached and taught properly in such a way that the ministry helps people grow as whole persons and actualize God-given potentialities.

The basic problems of the Korean immigrants in America today are defined as problems of value conflict. They are living in two different cultures. If a ministry helps them grow themselves and actualize God-given potentialities, they will be able to integrate two different value systems and create a new life. That is the goal of growth ministry.

In chapter 2, the problems in the Korean immigrant community are discussed. There is a problem in approaching the problems. A proper attitude and way of thinking is important in dealing with value-related problems. The Korean immigrant ministers tend to have subjective pre-judgmental attitude toward the cultural value-related problems. Moralistic ministry in the Korean immigrant churches is the result of their attitude.

Theological foundations of growth ministry is discussed in Chapter 3. Some aspects of growth are found in process theology. Creation is the evolutionary process of the world initiated by God with participation of human beings. God's creativity involves the spontaneity and freedom of human beings. Human beings are given power and freedom as gifts to respond to God's act of creation.

In Chapter 4, psychological foundations of growth ministry are found among relevant contemporary psychologies and psychotherapies such as Maslow's humanistic psychology, Frankl's logotherapy, growth counseling

developed by Clinebell, Gestalt Therapy, and Transactional Analysis. Maslow suggests the holistic approach to human existence. Frankl asserts that a human being has the spiritual dimension which enables the person to overcome the situation in which he/she is. Clinebell describes the basic growth formula. According to this formula, personal growth occurs whenever human beings experience caring and confrontation in the same relationship. Gestalt Therapy helps persons to integrate the split selves so that the energy for growth can be released. Transactional Analysis helps persons be free from compulsive playing of games and old scripts, and of moving toward intimacy, which is the key to growth.

The Korean immigrants are under the influence of Eastern philosophy and thoughts. Some aspects of growth were looked for in Taoism, Neo-Confucianism, and Buddhism. These can be helpful for growth ministry in the Korean immigrant churches if the basic ground of these philosophies and thoughts are well understood. They are discussed in chapter 5. The concept of Ch'eng (Sincerity) was especially discussed since it is the norm of ethics in Eastern cultures. It is a basic ground on which the indiginization of the Gospel can be established.

In chapter 6, the application of growth ministry was proposed. The leadership of ministers and the small group movement were considered as key factors for growth ministry. Growth ministry is possible when the democratic leadership is demonstrated. The small group is one of the best places in which persons can experience growth. Some possibilities and benefits of the small growth group movement in churches were discussed in this chapter.

The conclusion of this project shows that the crises of cultural

value conflict could be an opportunity to create a new world for both Koreans and Americans if growth ministry is understood and implemented in the Korean immigrant churches.

## Chapter 1

### INTRODUCTION

It can be said that in the short period of the Korean immigrant history, most of the immigrants have experienced unexpected agony, frustration, confusion, resentment, and other negative feelings because they are in a "strange" land. These experiences of the Korean immigrants continue today. Steve Shim, who made an analytical study of the Korean immigrant churches in Southern California, said that "their congregations are now situated in American society where their daily experiences and needs are entirely different from those experienced in Korea...."<sup>1</sup> Obviously this is not a "normal" crisis, as Erikson indicated,<sup>2</sup> which is necessarily experienced as an individual goes through the developmental stages. This is a kind of unexpected crisis for the significant history of the Korean immigrants began only about a decade ago, and they did not have any chance to learn about what the immigrant life would be.

### THE RELEVANCE OF THE CHRISTIAN MINISTRY

The number of the Korean churches in the Los Angeles area is increasing almost as reapidly as the numbers of the Korean immigrants are increasing. There had been only four Korean churches in the Los Angeles area until 1968. However, since 1968, when the new influx of the Korean immigrants into the United States began, the Korean immigrant churches

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<sup>1</sup>Steve Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), p. 46.

<sup>2</sup>Erik H. Erikson, Identity: Youth and Crisis (new York: Norton, 1968), p. 16.

began to emerge in and with the Korean community in America. It is true that the Korean churches are playing important roles in the community, but the problem of the relevance of Christian ministry for the immigrant community has been increasingly raised. There is a criticism in the community that the ministry of the Korean churches has little relevance to the immigrants who are in a different situation from the one in which they were before they came to America. There are some who point out that most of the Korean immigrant church leaders are also newcomers; most of them have been here less than ten years. This could be the reason why their ministry has little relevance to their community, now a part of the American cultural environment. Anyhow, it is true that the Korean immigrant church leaders are little prepared for the relevant ministry to the immigrants even though "the churches are considered as an unique healing-saving community, or the only social organizations in their communities."<sup>3</sup>

#### ASSUMPTION OF THE IMMIGRANT PROBLEMS

What are the characteristics of the "problems" with which the Korean immigrants are struggling? Are the issues and problems that have been raised among the community "real" problems that will destroy the lives of the immigrants? Is it true that the Korean immigrant church leaders are little prepared for the relevant ministry to the immigrants because the history of the immigrant churches is not long enough for that? My assertion is that they are not in a "right position" from which they could deal with the issues and problems constructively.

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<sup>3</sup>Shim, pp. 69-70.

Through my active involvement with the Korean immigrant churches in the Los Angeles area during the last four years, observing and working with and for them as an immigrant minister, I became convinced that the Korean immigrants get hurt and frustrated with the problems more than they should.

#### THE GOAL OF THIS PROJECT

The goal of this project is to try to propose a new way of ministry which has relevance to the Korean immigrant people today. When we think of the problem of the relevance of ministry, it would be important to consider the particularity of the situation in which a ministry is given. The Korean immigrant community is unique. The uniqueness is that the community is the place where two or more different cultures are inevitably meeting one another with interaction, conflict, and creation. Without considering this unique context of ministry, it is impossible to make the message of the Gospel good news for the persons in those situations. So it is necessary for the Korean immigrant ministers to find a new way of ministry which is relevant to a complicated society like the Korean immigrant community.

Ministry is to preach and teach the "Word of God." If it should remain relevant, the "Word of God" must be preached and taught in such a way that it can be understood and received as a matter of ultimate concern by the people. So, if the ministry has become irrelevant, it means that it cannot communicate the Christian message as the "Word of God." As Paul Tillich indicated, "The reason for the irrelevance of the Christian ministry in our time is that it has not learned to speak to the people of a largely secularized world in such a way that they feel: this message

concerns us ultimately. . . ." <sup>4</sup> In this sense growth ministry is the ministry in which the "Word of God" can be preached and taught properly to the Korean immigrants with the help from growth counseling or humanistic psychology in understanding them. In a word, the goal of this project is to prove the assumption that growth ministry in combination with preaching and teaching the Word of God is the most relevant ministry to the Korean immigrants in American today.

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<sup>4</sup>Paul Tillich, "The Relevance of the Ministry in Our Time and Its Theological Foundation" in Hans Hoffman (ed.) Making the Ministry Relevant (New York: Charles Scribner's Sons, 1960), p. 23.

## Chapter 2

### AN OVERVIEW ON PROBLEMS OF THE KOREAN IMMIGRANTS

#### VALUE CONFLICT

It might be possible to say that all the problems in the Korean immigrant community can be defined as problems relating to value conflict. No matter what kinds of problems there are, they are connected with the value problems even though there may be differences in degree. From a small piece of individual behavior to a collective pattern of cultural custom, the immigrants have to face all kinds of conflict; conflict from the different way of living and different customs, conflict from the gap between younger generations and the older generations, conflict between husbands and wives, conflict between ministers and congregations, and so on. Of course, these kinds of value conflict are common to every society. But in the Korean immigrant community these are so intensive that they could jeopardize the new opportunity of the immigrants in this country to actualize their potentialities. This is the particularity of the Korean immigrant situation. Shim also indicated that "every individual and family of the Korean immigrants is undergoing a severe self-identity crisis and value crisis."<sup>1</sup>

We know that a problem occurs when the old values are weakening and as yet no new values are emerging, so that there is no bridge of relationship from oneself to others. "A value is the relationship of the self

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<sup>1</sup>Steve Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), p. 69.

as it relates to other persons in the environment through the feelings, ideas, behavior and intellect of the individual, in such a way as to enhance that person's creative growth."<sup>2</sup> So through the process of value clarification, an individual is extending him/herself, responding to other human beings and to various environments. This is the "normal" value process. And there is the tension in the value process in order to make a relationship between individuals and the environment (people, objects, etc.). The tension is dynamic and therefore an individual is living in a value process that is constantly changing. This tension of the value process is that which makes life more "alive" in the normal situation. But if an individual is not secure enough to cope with this kind of tension, or if this tension is too strong for the individual, crisis emerges because in this kind of unusual situation the individual might lose him/herself in the process. This is what is happening to the Korean immigrants in the American society today. So it is very important for the Korean ministers to provide the immigrants with the opportunity to find and actualize the God-given potentialities, so that they become strong enough to cope with those problems. This is what growth ministry is trying to do, and, in this sense, growth ministry would be the most relevant ministry to the Korean immigrants today.

#### A PROPER WAY OF APPROACHING THE PROBLEM

The Korean ministers need to use a proper approach if they want to deal with cultural value-related problems constructively. In other

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<sup>2</sup>Brian P. Hall and Maury Smith, Value Clarification as Learning Process (New York: Paulist Press, 1973), p. 27.

words, the subjective pre-judgmental approach is not only inadequate but also dangerous in dealing with such problems as feelings, values, traditions, religious truth, etc. Such an approach causes a split of values, while at the same time denying the possibility of integration. In other words, problems relating to values cannot be dealt with properly without a non-judgmental attitude in which the empathic relationship between the helped and the helper is possible, and without a non-subjective understanding of each unique situation. Nevertheless, there is a tendency among Korean ministers to attempt to solve such problems by the subjective pre-judgmental approach.

For example, whenever there are reports on run-away youngsters, Korean ministers get together to discuss the problems. Without trying to understand each unique situation in which an incident occurs, they begin to discuss the "problem" they have defined. As a result, what they are able to present as a solution is no more than blaming the parents for not being successful in communicating with their youngsters, and so on. How is it possible for them to understand those who ran away from home or their parents who got hurt, without having real empathic dialogue with both of them? They seem to deal with those problems with their old traditional norm which no longer has relevance to the new situation. Their pre-judgmental way of thinking gives only the "right/wrong" answer. Somebody has to be wrong, so that the other party can be right.

With the same approach, the incidence of housewife run-away is dealt with by the Korean social workers. According to the newspapers, over one hundred cases of run-aways among Korean immigrants were reported

at social service agencies during the year of 1976.<sup>3</sup> The report says that three main reasons are defined by the social service workers as husbands' beating, husbands' alcoholism, and sexual fickleness of wives. I really wonder how they could make a diagnosis of each case without having dialogues with the runners themselves. The report says that most of the "deserters" have not returned. It tells that the diagnosis was made without having dialogues with the runners. Anyhow, this argument does not attempt to prove whether these diagnoses were right or not. The issue would be that the social service workers defined the incidents as problems from their cultural value-judgment and, as a result, someone has to be blamed. In these cases the wives are objects for blame.

The issues of divorce have also been dealt with in the same way. All the cases of divorce are defined as tragedy without considering the situation. It is true that the numbers of divorce cases are increasing in the Korean immigrant community. Of course, divorce would not be an "acceptable" way of life, according to the Korean traditional norm of life. But the generalization makes all the problems tragedies. The Korean ministers do not hesitate in warning them, saying that this is the end of the world, without trying to look at the problems with understanding.

The Korean community youth leaders seem also to fall easily into the attempt at labeling some youngsters as "gang." I have heard Korean youths protesting against the adult attitude toward them. People give them a name. One of the youngsters once told me, "Several of us used to meet at the American Hamburger House, sometimes after school, sometimes on weekends, because it was a convenient place for gathering. Then all

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<sup>3</sup>Dong-A Daily News (Los Angeles), (January 26, 1977)

of a sudden people began to call us the American Hamburger House gang. We are not a gang group. We are a genuine group of friends. In the group we care and share with one another. We also need a group as a team to protect each of us from being attacked by other fellows. As long as we are not attacked, we don't attack others."

What might cause a person to have this kind of rigid pre-judgmental attitude and approach to problem-solving? Psychologists say that an individual who has no feelings of security might try to hold onto "something," on which he/she will be able to depend. The individual needs to have something for his/her security. In his/her mind, this "something" must not be changed. It therefore becomes an "absolute." When the values one holds become absolute, there seems to be no possible way to solve cultural value conflicts constructively. This is a result of rigid pre-judgmental way of thinking. Maslow called it "need-interested perception."<sup>4</sup> Maslow says;

A is A and everything else is not-A in the Aristotelian logic, and never the twain shall meet. But seem by self-actualizing people is the fact that A and not-A interpenetrate and are one, that any person is simultaneously good and bad, male and female, adult and child. One cannot place a whole person on a continuum, only an abstracted aspect of a person. Wholenesses are non-comparable.<sup>5</sup>

Self-actualizing people are those who have integrative ways of thinking. Maslow says again;

Because self-actualizing people ordinarily do not have to abstract need-gratifying qualities nor see the person as a tool, it is much more possible for them to take a non-valuing, non-judging, non-interfering, non-condemning attitude toward others.<sup>6</sup>

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<sup>4</sup>Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1968), p. 40.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

The Korean immigrants need be self-actualizing people in order to cope with problems, and to create a new world in their situation. Growth ministry is concerned about it.

Unless the Korean immigrants overcome the pre-judgmental way of thinking, they would lose some of the constructive function of conflict. As Seifert and Clinebell pointed out, some conflict performs important positive functions.<sup>7</sup> Conflict itself is not destructive. How we deal with it is either destructive or constructive. I knew a lady who had conflict with her husband who never treated her as a person. As a result, she decided to get a divorce. Several years later, she met a fine Caucasian man and got married. She, of course, was rejected by her parents, relatives and maybe by society. It became clear as she shared her personal experience that she has found a real relationship with her husband and is enjoying intimacy, being the real person she is. Most cross-cultural marriages have been rejected by the rigid values of the Korean community. It is true that sometimes these old values brought by the immigrants kill the personhood of human beings. But often this is not true.

#### SOME COMMENTS ON SHIM'S VIEW

It should be appreciated that Steve Shim presented what democratic leadership would be like and that he indicated that such good leadership is desperately needed in the Korean immigrant churches. I have, however, some different observations from his in some views. Of course, these are based on my subjective observations and need to be checked out

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<sup>7</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1974), p. 168.

by more objective research.

First, he said that the Korean immigrant churches are playing a crucial role in terms of providing the members of their congregations with opportunities, through the worship service and the post-worship fellowship, to experience their relatedness with others -- cohesiveness, etc.<sup>8</sup> My observation is that the worship service and the post-worship fellowship do not provide the members with proper environments in which they can have experiences of deep communication and relatedness or intimacy. In these environments in which only superficial fellowship is possible, persons cannot be open and share with each other by being who they really are. There are many persons who are wandering all through the churches looking for a place where they are able to experience genuine relationship.

Shim also said that the majority of lay leaders in the Korean immigrant churches tends to look up less to their clergy as authority than when they were in their home country.<sup>9</sup> My observation is that such lay leaders are limited in number, and most lay persons seem to accept authoritarian leadership. It seems that they want to get psychological security by being under the authority of the pastor and by not taking Christian responsibility for themselves. Rather than mobilizing their creative ideas or taking responsible action as Christians, they are just comfortable with being in the position of obedience to their pastors in the name of the Christian virtue of obedience to God. They themselves take the Child

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<sup>8</sup>Shim, p. 61.

<sup>9</sup>Ibid., p. 50

position where they can enjoy being not responsible while the ministers enjoy their authority being defended. The Parent-Child position is stuck between the ministers and the congregations.

Shim mentioned that the Korean public has in recent decades been immensely influenced by the Western culture in their attitudes toward human rights, and, as a result, rebellion and dissatisfaction are bound to appear in social gatherings of Koreans where their leader is exhibiting authoritarian leadership.<sup>10</sup> I agree with him at this point. But he mentioned also that all these factors above seem to be favorable in regard to the future of Korean churches in light of their developing leadership.<sup>11</sup> My assumption is that this kind of "rebellion" or "dissatisfaction" against an authoritarian figure will not lead to the establishment of genuine communication between them and to the creation of a healing community. In other words, with this attitude and way of thinking, the problem of value conflict cannot be overcome. At best they will arrive at a certain point of compromise, which will not create the genuine group in which every member is likely to be fully committed to the group.<sup>12</sup>

As Shim indicated, "the overwhelming majority of Korean churches here are believed to basically produce a duplication of the ministry of the churches in their home land,.... They are planting the same pattern of the ministry of the churches from their home country into the American society where values and morals and customs are diametrically opposed to

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<sup>10</sup>Ibid., pp. 62-63.

<sup>11</sup>Ibid., p. 63.

<sup>12</sup>Seifert and Clinebell, p. 185.

those of their homeland."<sup>13</sup> I totally agree with him. Therefore, as he said, "it is necessary to re-interpret their ministry within the framework of the new culture, society and personality."<sup>14</sup>

Even though these are some points at which I have differed from Shim's view, his study on the Korean immigrant churches gives us clear insights in understanding the situation of the Korean immigrants. Actually, the attempt of this project started from the problems his study brought up.

#### MORALISTIC MINISTRY

Most Korean ministers are those who have received their education within the theological framework of the fundamentalism of the early missionaries to Korea. Palmer describes the characteristics of the missions in Korea as follows;

Under the impetus of a program directed by American missionaries of "puritanic zeal and Wesleyan fervor," fundamentalism held sway in the peninsula (Korea). The typical missionary of the first quarter of the century after the opening of the country was a man who still kept the Sabbath much like his New England forebearers a century earlier. He looked upon dancing, smoking, card-playing, and the drinking of liquor as sins in which no true follower of Christ should indulge. In theology and biblical criticism he was strongly conservative, and he held as a vital truth the premillenarian view of the second coming of Christ. Higher criticism and liberal theology were deemed as dangerous heresies.<sup>15</sup>

In this circumstance the congregations are activated, as Clinebell described, under the authoritarianism of the pastor, immature responses like compliance or defiance, rather than stimulated spiritual creativity.<sup>16</sup>

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<sup>13</sup>Shim, p. 46.

<sup>14</sup>Ibid.

<sup>15</sup>Spencer J. Palmer, Korea and Christianity (Seoul: Hollym, 1967), p. 26.

<sup>16</sup>Howard J. Clinebell, Jr., Mental Health Through Christian Community (Nashville: Abingdon Press, 1965), p. 79.

Under the moralizing pastor, they get more neurotic guilt feelings and/or self-righteousness, and under the pastor who aroused irrational fear, they easily become "putty in an authority figure's hand."<sup>17</sup>

Clinebell described exactly what is happening in the revival meetings of the Korean immigrant churches by analyzing them as follows;

He (pastor) may also be very "successful" since there are so many adults in our society whose "Child" needs to be punished by the "Parent" of an authority figure. Regular verbal spankings keep their neurotic guilt-feelings diminished. <sup>18</sup>

I have observed and analyzed eleven sermons for a three-month period from October through December 1977, delivered by Korean ministers through a television program. The finding was that all of them were "preachments-commands-orders-pronouncements-approach" sermons.<sup>19</sup> In other words, they were moralistic sermons, according to my analysis. The assumption is that there would be no hope for the Korean immigrant to become Christians, and for the Christians to become "true" or "good" Christians unless they quit what was condemned in the sermons. Those "anti-Christian" acting people are those who have to go to work on Sundays, who are too tired to get up at five o'clock in the morning to attend the dawn prayer meeting, who don't earn enough money to increase the church budget, who cannot love their enemy as the Bible "clearly" said, and who have no strength in perseverance. Now the question is: Where is the gospel in the church? What is "good news" that says that "I have come to call the outcasts, not the respectable people?"

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<sup>17</sup>Ibid., p. 80.

<sup>18</sup>Ibid., p. 79.

<sup>19</sup>Robert H. Schuller, Your Church Has Real Possibilities (Glendale: G/L Publications, 1974), p. 13.

Howard J. Clinebell, Jr., indicated that the sermon in the church has both preventive and therapeutic potentialities, but is a hazardous activity because there are negative factors as well as positive factors in preaching sermons.<sup>20</sup> He pointed out six negative factors that harm persons. They are authoritarianism, moralizing, the arousal of irrational fear, exhibitionism, oversimplification of the nature of human problems, and theologizing.<sup>21</sup> It is evident that the first three factors are much similar to the typical characteristics of most Korean ministers.

#### PROFESSIONALISM OF KOREAN MINISTERS

The Korean ministers are not immune to personal crises. Shim observed that their personal crises are in some sense much more severe in intensity than those of the ordinary lay persons because their professional credentials and qualifications are being rejected by the American main-line churches in the name of alleged professional under-education.<sup>22</sup> My observation is that it becomes a problem when they feel they are rejected because their professional credentials are not recognized by the American churches. They are stuck on their professionalism so much that they themselves feel rejected when their profession is not accepted. In this case, they identified themselves with their profession, as Perls indicated.<sup>23</sup>

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<sup>20</sup>Clinebell, pp. 67-71.

<sup>21</sup>Ibid., pp. 78-81.

<sup>22</sup>Shim, p. 50.

<sup>23</sup>Frederick S. Perls, Gestalt Therapy Verbatim (Lafayette, CA: Real People Press, 1969), p. 8.

It is my conviction that unless ministers are strong enough to overcome their professionalism, they will not be effective in their ministry to immigrants.

What then would be the relevant ministry to those people who are hurt, frustrated, discouraged, failing, trembling people? What they need is neither the teaching and instructing of the manipulative authority-figure ministers, nor the judging and reprimanding of the false moralist ministers, nor threatening and the frightening of the "con" ministers. What they need desperately is the strength with which they can be themselves as human beings, dreams through which they will be able to see visions of the future, and wisdom by which they will be able to make the crises opportunities for their growth and self-actualization. How is it possible? The answer is that it is possible because every person has God-given potentiality to grow toward becoming what he/she can be. A growth ministry, however, suggests that they can be helped to free themselves from the bondage of the old rigid value judgment system or any other established structure of thought, and to be authentic persons.

## Chapter 3

## THEOLOGICAL FOUNDATIONS OF GROWTH MINISTRY

Growth ministry is possible only with the belief that human beings have God-given potentiality to actualize. Any ministry which hinders the actualization of human potentiality is not relevant to our time. The ministry that emphasies this actualization is growth ministry.

With this proposition, the attempt of this chapter is to seek some of the theological foundations for relevance of growth ministry. I will begin the discussion from my understanding that the basic growth aspect in theology will be found mainly in the doctrine of creation, and understanding of human nature and God's nature.

## AN UNDERSTANDING OF CREATION

The process thought of Whitehead helps us in our understanding of creation as "continuing events of concrete realization of what is possible." It is well known that one of the key concepts in the Whiteheadian process philosophy is that "reality is a series of interrelated becomings."<sup>1</sup> According to the process theologians, this key concept is not the discovery of Whitehead. It was in the thought of old Buddhism and in the Eastern Taoism and in some early Western thinkers.<sup>2</sup> Ewert H. Cousin have written;

The Buddhist tradition, especially in its Theravada form, denies a static substance underlying the flux of experience and affirmed the primacy of becoming and interrelatedness. At the dawn of Western

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<sup>1</sup>Robert B. Mellert, What is Process Theology? (New York: Paulist Press, 1975), p. 20.

philosophy, Heraclitus states that all things are in flux and left in his fragments enigmatic statements of process themes.<sup>2</sup>

In process philosophy, reality is not a static thing, but a series of becomings. So the fundamental elements of reality are those every moments of experiences. Whitehead called it "actual entities" or "occasions of experience." No static thing exists. This can indicate that the denial, likewise, of substance, or thing, is an attempt to overcome the dualistic way of thinking.

As L. Charles Birch proposed, "creation is the concrete realization of what is potentially possible in the universe."<sup>3</sup> But this realization is not an event that happened once and for all. It is the continuation of events. Here are two important notions: one is "becoming" and the other is "relating." Creation is process of becoming, and becoming is possible in relatedness. Nothing is actualized in bare isolation. In these notions of becoming and relation, there is concept of evolutionary process. Creation is the evolutionary process of the world initiated by God with participation of human beings.

#### NATURE OF HUMAN BEING: BECOMING

In the same way, human beings can be "described in terms of actual occasions, not in terms of a single underlying substance."<sup>4</sup> Human existence is a sequence of moments of experiences. In human beings, "there is a unique coordination of many such occasions over a particular

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<sup>2</sup>Ewert H. Cousins, "Introduction: Process Models in Culture, Philosophy, and Theology," in his Process Theology (New York: Newman Press, 1971), pp. 7-8.

<sup>3</sup>L. Charles Birch, Nature and God (Philadelphia: Westminster Press, 1965), p. 93.

<sup>4</sup>Mellert, p. 65.

area called the body."<sup>5</sup> This coordinating occasion is what corresponds most closely to the Christian concept of soul."<sup>6</sup>

Of course there is a difference in understanding of the soul between the traditional Christian thought and Whitehead's. In the former the Soul is a substance that cannot be changed. But in Whitehead, "it is rather the succession of coordinating occasions that define the self. It is the coordinated stream of personal experiences, and the thread of life."<sup>6</sup>

The term, "coordinating" implies "freedom to decide." So self is free to make a decision in the series of many actual occasions. "At any particular moment or occasion of its series, the soul is free to do this (change), because no occasion is fully determined in its own synthesis by the occasions that preceded it. Hence, there is always the freedom to initiate novelty and bring about a conversion."<sup>8</sup>

Charles Hartshorne observed a new dimension on the nature of human being from the perspective of the Whiteheadian philosophy. He said;

Bergson treats all life as to some extent free or creative, and definitely hints, in his later works, that all nature is to some extent free. In Whitehead this implication is made sharply explicit. Not only man is a "self-created creature" but every individual is, in some slight degree at least, self-creative, maker of its own decisions, and so of itself.<sup>9</sup>

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<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 67.

<sup>7</sup>Ibid., p. 68.

<sup>8</sup>Ibid., p. 69.

<sup>9</sup>Charles Hartshorne, "The Development of Process Philosophy," in Cousins, pp. 52-53.

Birch asserted that "God's creativity involves the spontaneity and freedom of the creature."<sup>10</sup> God doesn't totally determine all events. "God's casuality is held to be persuasive, not compulsive,... Every actuality has some power of self-determination, which means the power to choose precisely how to respond to the various efficient causes, including God."<sup>11</sup> In other words, "if all God's creative activity is of the nature of persuasive love, there must be room in the universe for spontaneity of response, a degree of self-determination on the part of the creature, and room for the accidental and unpredictable."<sup>12</sup> Therefore, the nature of human beings must be explained in terms of the freedom of the present moment to respond to God's activity of creation.

Bernard M. Loomer, on the basis of the Whiteheadian position, has dealt with the issue of human freedom.<sup>13</sup> A person has freedom as self-creation, as self-transcendence, as power, and as commitment.

Freedom as self-creation refers to the self's decision. The implication of "self" already means its decision. Freedom as self-transcendence could be said to be an extension of self-creation. It is freedom as an urge to become or to create something different. Loomer said that "when the idea of self-transcendence is united with the notion of the unity of the self we have the concept of 'spirit.' Spirit is the freedom

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<sup>10</sup>Birch, p. 99.

<sup>11</sup>David Griffin, "Philosophical Theology and the Pastoral Ministry," Encounter, XXXIII (1972), p. 231.

<sup>12</sup>Birch, p. 98.

<sup>13</sup>Bernard M. Loomer, "Dimensions of Freedom," in Harry J. Cargas and Bernard Lee (eds) Religious Experience and Process Theology (New York: Paulist Press, 1976), pp. 323-329.

of the self in its unit."<sup>14</sup>

Freedom as power means the capacity to actualize potentiality, to bring possibilities to concrete realization. In this respect the growth aspect of human beings clearly is shown. Freedom as commitment means that one is free only to the degree to which one is 'enslaved' to the true good. This is different from the self-creation in which one is free to do the good or the bad. In ethical sense, it is the self that "is thus constituted as agent of choice which can be called the rational will,.... The self as rational will endures through time, accepting responsibility for its past acts and anticipating future ones."<sup>15</sup> "This self can be called spirit."<sup>16</sup>

Here we come to understand the structure of spiritual existence. The structure of spiritual existence can be actualized in two modes; authentic and inauthentic. The former refers to living in terms of one's own proper purposes. The latter refers to living in terms of purposes established for one by others. In authentic, we are able to find an element of the growth possibility of human beings. Cobb and Griffin clearly explained the authentic Christian mode of spiritual existence by saying that in the Christian mode of spiritual existence, the spirit is open to the Creative-responsive love of God.

The sense of responsibility for one's self is retained in its fullness, but the self is also open to receiving that which it cannot attain of itself. In its openness to the creative love of God, the

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<sup>14</sup>Ibid., p. 328.

<sup>15</sup>John B. Cobb, Jr., and David R. Griffin, Process Theology (Philadelphia: Westminster Press, 1967), p. 92.

<sup>16</sup>Ibid., p. 93.

self receives new possibilities for its own existence that point it away from itself toward wider horizons of interest. Through its openness to the responsive love of God, it receives assurance of its acceptance in spite of its sin, is freed from preoccupation with itself, and is enabled to turn to others with a disinterested concern for their welfare. The openness to God's love also enables the Christian to be sensitively responsive to the feelings of others. In all these ways spiritual existence, freed from self-preoccupation by openness to God, is peculiarly capable of reflecting the creative-responsive love of God in its relation to others. This loving mode of existence is the peculiar possibility for increased enjoyment introduced by spiritual existence.<sup>17</sup>

In this sense the process theologians will agree with the existential theologians. Particularly in the Paul Tillich's thought we can find very similar understanding of the character of the human being.

According to him, "becoming and process are universal qualities of life."<sup>18</sup> With this definition we also come to know what he meant when he described being. One of the elements of Being, he said, is "dynamics." "It is called the me on, or the potentiality of being, which is non-being in contrast to things that have a form, and the power of being in contrast to pure nonbeing."<sup>19</sup> This power, dynamics refers to the self, coordinating occasion in the Whitehead's thought. "The dynamic character of being implies the tendency of every thing to transcend itself and to create new forms. At the same time every thing tends to conserve its own form as the basis of its self-transcendence."<sup>20</sup> This clearly refers to the organism in the theory of Gestalt therapy.

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<sup>17</sup>Ibid., p. 94.

<sup>18</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1967), III, p. 26.

<sup>19</sup>Ibid., I, 179.

<sup>20</sup>Ibid., I, 181.

Therefore, it is impossible to speak of a being without also speaking of becoming. "Becoming is just as genuine in the structure of being as is that which remains unchanged in the process of becoming."<sup>21</sup>

Both in combination of the tendency of self-transcendence and self-conservation, the example of the growth of the person can be obviously found. In other words, being has power to transcend itself and to conserve its own form. The former is creation and the latter is integration.

Life is a process in which potentiality of being becomes actuality through three elements. They are self-integration, self-alteration, and self-transcending.<sup>22</sup>

In self-integration the center of self-identity is established. In other words, this movement to the center is actualized by the self-integration principle, which implies that there is power, potentiality in it. Tillich illustrates;

The syllable "self" indicates that it is life itself which drives toward centeredness in every process of self-integration. There is nothing outside life which could cause its movement from centeredness through alteration back to centeredness. The nature of life itself expresses itself in the function of self-integration in every particular life process. <sup>23</sup>

Second element is "self-alteration." It implies the function of producing new center which is self-creation. Life drives toward the new. "It is the principle of growth which determines the function of self-

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<sup>21</sup>Ibid.

<sup>22</sup>Ibid. III, 30-31.

<sup>23</sup>Ibid. III, 30.

creation, growth within the circular movement of self-centered being and growth in the creation of new centers beyond this circle."<sup>24</sup> Tillich clearly states that we must understand that the reason we could speak about the function of self-creation is not because our life is self-creative in an absolute sense, but because there must be presupposition of the creative ground out of which life comes. Tillich also states that we can speak of the creative power because it is given to us as we could speak of spirit because we have it within.<sup>25</sup>

Third element is self-transcending function in which life drives beyond itself as finite life. "Life, by its very nature as life, is both in itself and above itself."<sup>26</sup> In this function, the aspect of human freedom can be found.

#### NATURE OF HUMAN BEING: INTERRELATEDNESS

The basic element of human existence is relatedness. In this respect there are similarities between process theology and existential thoughts. Each human being is related to the past through "prehension" and with future through act of responsible decisions. It does not mean that the existence of a person is determined by the past or that it is directed toward predetermined end. A person prehends his/her past in the now and creates his/her future by act of deciding. In the concept of "prehension" of Whitehead, there includes meaning of "relatedness." Pre-

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<sup>24</sup>Ibid., III, 31.

<sup>25</sup>Ibid.

<sup>26</sup>Ibid.

hensions are defined as "concrete facts of relatedness."<sup>27</sup>

"For Whitehead the new possibility is the opportunity to incorporate the past in a new way. There is no moment that is not constituted by its synthesis of elements from the past. If to be free from the past were to exclude the past, the present would be entirely vacuous. The power of the new is that it makes possible a great inclusion of elements from the past...."<sup>28</sup> To be free from the past is to be able to respond the new possibility given in the new moment.

Viktor Frankl, an existential psychotherapist, has similar view to that of Whitehead's. Having the insight that human beings have the freedom of will, which he believed is given from God, Frankl said that "man's freedom is no freedom from conditions but rather freedom to take a stand on whatever conditions might confront him."<sup>29</sup>

Human beings are also related with others (other human beings, world, or environment). John Cobb and Griffin describe the consistency that both existential thinkers and Whiteheadian philosophers have about human existence. They say;

Our existence is a being-in-the-world. There is no self apart from the world or world apart from the self, but the one reality of being-in-the-world. Our existence is not simply located in our bodies or our heads. The world belongs to it as it belongs to the world. With this too a Whiteheadian agrees, for an actual occasion can not be abstracted from its actual world, nor an actual world from the occasion of which it is the actual world.<sup>30</sup>

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<sup>27</sup>Alfred N. Whitehead, Process and Reality (New York: Free Press, 1929), p. 26.

<sup>28</sup>Cobb and Griffin, p. 83.

<sup>29</sup>Viktor E. Frankl, The Will to Meaning (New York: New American Library, 1969), p. 16.

<sup>30</sup>Cobb and Griffin, p. 81.

As Perls insists, there would be no possible way to distinguish our existence from environments. We are existing in environments and some parts of environment are affected by our existence. Without relating to and with environment, organism cannot be alive. So "Will-to-relate"<sup>31</sup> is very natural and inevitable desire of human beings.

On the views of human existence, there are some differences, according to Cobb,<sup>32</sup> between existential and Whiteheadian positions. For example, Heidegger pictures human existence as "being-toward-death." In other words, he viewed human existence as a single entity from birth to death. But in Whitehead, human existence is a sequence of moments. In his own words, human beings are "perpetually perishing." The meaning of human existence must be forged in the fact that "we are perpetually perishing."

Another difference is about the conception of relation to others. For example, "for Heidegger the other human being appears only as the one who shares the world."<sup>33</sup> So it is essential, in Heidegger's thought, each human being exists as an isolated being. But for Whitehead there is mutual contributions in the constitution of each own existence. Cobb and Griffin said again;

Whitehead affirms that we exist first of all in community and establish relative independence within it. With Tillich he holds that participation and individuality are polar, so that the more we participate with others in community, the more we can become individuals, and the more we become individuals, the more richly we parti-

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<sup>31</sup>Howard J. Clinebell, Jr., "What is Growth Counseling?" (Claremont, CA: mimeographed)

<sup>32</sup>Cobb and Griffin, p. 82.

<sup>33</sup>Ibid.

cipate in community. 34

So "freedom-to-relate" is very essential quality of human existence. This freedom-to-relate makes the existence of Christian churches possible.

The idea of interrelating in the Whitehead's thought is clearly shown in saying that "the many become one, one becomes the many," which would be called "principle of relativity." Robert B. Mellert said;

...all reality is inter-related in space and time, and that no single real entity has a prior absoluteness that stands outside the process of reality as a whole. Relativity thus contrasts with absoluteness in that it rejects the availability of any privileged moment or point of view from which everything can be finally and objectively evaluated. For the relativist, there is no way to set up criteria by which one moment or perspective can be more objectively valid than any other. 35

It is certain that if absoluteness is allowed in our thought, dualistic way of thinking will emerge. "The principle of relativity" means that "it (every item) belongs to the nature of a being that it is a potential for every becoming."<sup>36</sup> Charles Hartshorne said, explaining this principle;

Thus the process or experiencing is a perpetual unification of a pluralistic reality which, as fast as it gets unified, becomes pluralistic again, and so can never be finally unified. Process is creative synthesis, the many into a new one producing a new many -- and so on forever. 37

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<sup>34</sup>Ibid., p. 82.

<sup>35</sup>Mellert, p. 131.

<sup>36</sup>Whitehead, p. 27.

<sup>37</sup>Hartshorne, p. 61.

Schubert M. Ogden has also said that "the very being of the self is relational or social, and it is nothing if not a process of change involving the distinct modes of present, past, and future."<sup>38</sup> He also said that to exist as a self is always to be related to the intimate world constituted by one's own body, and to an encompassing society of other beings.<sup>39</sup> "I am a self at all only by reason of that real relatedness."<sup>40</sup>

Relating is essential in growing. Growing is relating to others. In Gestalt definition, growth is extension of self to others. In the process theology relation implies mutual relatedness. My relatedness to other beings (including even God) means that other beings are affected by my relation to them. So the concept of "interrelatedness" is important in process theology as well as in humanistic psychology. "The perfection of human life involves maximizing our relatedness to others, and hence our dependence upon them."<sup>41</sup> John Cobb says;

In fact we exist in and from and for one another. The Christian ideal of wholeness is for personal wholeness in a whole community. The New Testament teaches us that we are members one of another, jointly belonging to the body of Christ. There is no personal wholeness apart from intimate participation in one another's lives."<sup>42</sup>

It would be helpful in understanding of the relationship of human being to God to see what David A. Fleming said about the interaction of God in human being in "particular providence." Particular providence is God's adaption to person's choice, and God's consequent attempts to bring

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<sup>38</sup>Schubert M. Ogden, "The Reality of God," in Cousins, p. 121.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Cobb and Griffin, p. 21.

<sup>42</sup>John Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977), p. 34.

the best out of them in each case. Indicating that it is divine-human synergism in the Whitehead's thought, he said;

God offers possibilities, man actualizes them, and the realities thus created are accepted and given permanent significance in the "consequent nature of God," thus becoming available for all future creative events. 43

#### THE NATURE OF GOD

From the same process thought, God can be understood as an actual entity. "As an actual entity, God can be described in the same terms as every other actual entity. He is temporal: he prehends physically and conceptually; he has a subjective aim and seeks satisfaction. Furthermore, he is constantly increasing and is an integral part of the process of all reality. Although he is not perfect or ultimate in any absolute sense, he has a perfection and an ultimacy relative to all other things."<sup>44</sup>

According to the Whitehead's insight, there are two natures of God; the primordial nature and the consequent nature. For Whitehead nature is simply an abstract way of talking about how something relates to the rest of reality. Therefore, having two natures does not imply any real duality since they are merely aspects of the one actual entity.

As primordial we understand God as the ground of possibility for all possible human actions. "Thus God is the source of my every action, even though I freely choose which of the many possibilities open to me I wish to actualize. In faith I can see this God as loving, one who offers to me the springs of life and the forms of definiteness for all my own creativity."<sup>45</sup>

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<sup>45</sup>Fleming, p. 221.

"In his consequent nature God is intrinsically related to physical reality. He prehends all of the actual occasions of the physical world as they emerge. Every actual occasion that occurs is thus taken into God and adds its reality to the reality of God."<sup>46</sup> So our choice affects God and God works with our choices "to save them so that our choices, no matter how faulty, can be integrated into his lure for the greatest beauty of the moment in each human occasion."<sup>47</sup> This is the loving act of God.

#### IMAGO DEI

The greatness of human being can be understood in the light of the image of God which human being bears. This is our Christian belief that we are created in the image of God. If God is love, the image of God in persons defines the forms of love in human existence. Yet the image defaced, distorted by human wilful self-separation from God.

There have been arguments about the distortion of Imago Dei in Christian church history. The Protestant Reformers asserted that the whole image of God is left in ruins. Nothing in human nature is left intact after sin. "Barth says this image of God does not give man any knowledge of God whatever. Man does not know God. His human existence does not point him toward God."<sup>48</sup> But Emil Brunner made a thesis that "the Imago Dei remains in fallen man formally, but that it is lost materially."<sup>49</sup>

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<sup>46</sup>Mellert, p. 42.

<sup>47</sup>Fleming, pp. 222-223.

<sup>48</sup>Daniel D. Williams, "God and Man," in Cousins, p. 177.

<sup>49</sup>Ibid., p. 176.

For him, I assume, the form means the ground of possibility. In human nature there is the form of God out of which actualization comes.

Process theology sees Imago Dei as a dynamic relationship. Daniel D. Williams asserts that "it is a mistake to define the Imago Dei as any set of attributes or qualities which man may possess. The Imago Dei needs to be conceived in dynamic terms as the relatedness which God has established between himself and man and to which man can respond."<sup>50</sup>

Thomas Oden gives us a good discussion of the Christian doctrine of the Imago Dei in his book, Kerygma and Counseling. He asserts that "the concept of the image of God alleges that man as creature is given the capacity to mirror or 'image' the love of God in human relationship. Although his reflective capacity is always distorted under the conditions of estrangement (the mirror is always broken), nevertheless the mirror is intended to function and is given to the natural man by the grace of the Creator of the purpose of being used." He also said that "a powerful strand of Christian anthropology argues that it is impossible to take away from man his capacity to image God. However distorted by sin, the original righteousness of man consists in the fact that once given, the mirror can never finally be eradicated from his humanity, however dully or brokenly it may reflect the divine glory."<sup>51</sup>

When we understand the Imago Dei as a dynamic relationship "which God has established between himself and man and to which man can respond," we could understand sin as the breaking of that relationship. The root of sin is failure to realize life in love. Williams says;

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<sup>50</sup>Ibid., p. 178.

<sup>51</sup>Thomas Oden, Kerygma and Counseling (Philadelphia: Westminster Press, 1966), pp. 89-90.

Sin infects the whole man. It does not at once destroy the reasoning powers, though in extremity it may do even that. It does not completely take away conscience, though the loss of love may finally result in the disappearance of conscience. It does not eliminate creativity from man's life, though it may turn that creativity into demonic self-destructiveness. It does not leave man without any sense of God or knowledge of the holy, though it may distort his sense, turning man's worship into idolatry and leaving him without hope and seemingly without God. 52

The Imago Dei is the form of creation for life. There is a history of loss and restoration in the image of God. Human beings still have power and freedom to respond to God's act of creation. The emphasis of growth ministry is to help persons be aware of that power and freedom as a gift of potentiality given by God, and to help them respond positively to God's lure.

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<sup>52</sup>Williams, p. 179.

## Chapter 4

### PSYCHOLOGICAL FOUNDATIONS OF GROWTH MINISTRY

In the previous chapter, I tried to describe the basic theological foundations of growth ministry based on process theology which I believe has the most relevant theory for today. In this chapter, I will look for some psychological foundations of growth ministry among relevant contemporary psychologies and psychotherapies such as Abraham Maslow's humanistic psychology, Viktor Frankl's logotherapy, growth counseling as developed by Howard J. Clinebell, Jr., Gestalt Therapy, and Transactional Analysis. After trying to draw some aspects of growth from each approach, I will try to describe what the common elements are and how they relate to one another.

### THIRD FORCE PSYCHOLOGY

It is significant in the modern history of psychotherapy that the thrust of third force psychology was an attempt to overcome problems which the "old" psychologies failed to solve because of their dichotomous ways of approach or reductive effort in understanding human beings. Abraham Maslow indicates that the limitation of the first and second forces is their reductive way in approaching the human being. They have not seen a person as a whole. He suggests strongly that "the holistic-dynamic point of view" be the new way of approaching human problems. He says;

The general point of view that is being propounded here is holistic rather than atomistic, functional rather than taxonomic, dynamic rather than static, dynamic rather than causal, purposive rather than simple-mechanical. In spite of the fact that these

opposing factory are ordinarily looked upon as a series of separable dichotomies they are not so considered by the writer. <sup>1</sup>

The thrust of third force psychology seems to be comparable to the switching of gears in theology. For example, the thrust of process theology seems to be an attempt at switching gears from a theology based on static, spatial models alone to a theology concerned with spatio-temporal models, "from an analytic approach, where one is constantly distinguishing among essentially different kinds of reality and the individual 'beings' in each level of reality, to a more synthetic approach, where everything, including God, is ultimately explainable with one set of categories and is integrated with the reality of the whole."<sup>2</sup> Namely this emergence of new theology is being developed in contrast with the traditional Christian theology which has fallen into the dualistic way of thinking.

Of course, Maslow did not reject the first force (Freudian psychoanalysis) and the second force (Behaviorism), but tried to integrate them. His attempt was to assess what was useful, meaningful, and applicable to human being in both psychologies, and to go on from there. Maslow expressed that "so many people insist on being either pro-Freudian or anti-Freudian, pro-scientific or anti-scientific psychology, etc. In my opinion all such loyalty-positions are silly. Our job is to integrate these various truths into the whole truth, which would be our only loyalty."<sup>3</sup>

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<sup>1</sup>Abraham H. Maslow, Motivation and Personality (New York: Harper & Row, 1954), p. 299.

<sup>2</sup>Robert B. Mollert, What is Process Theology? (New York: Paulist Press, 1975), p. 19.

<sup>3</sup>Frank G. Goble, The Third Force (New York: Pocket Book, 1970), pp. 14-15.

What he tried to emphasize was that "a comprehensive theory of behavior must include the internal or intrinsic determinants of behavior as well as external or extrinsic and environmental determinants."<sup>4</sup> The first force psychology had concentrated on the first, and the second force psychology on the second. But Maslow felt that both points of view needed to be combined. He understood that an objective study of human behavior was not enough, because complete understanding of the subjective must be considered as well. The problems of person's feelings, desires, hopes, aspirations, in other words the problems of value, cannot be understood objectively without considering the subjective. He believed that person must be studied as an entity, as a system. Each part is related to the other part, and, unless you study them all as a whole, the answers are incomplete. This is what he called the holistic approach which holds that "the whole is more than the sum of its parts."

Gorden Jackson indicated that there is always a danger in employing the diagnostic method in pastoral counseling. Diagnosis is largely a medical term. He said that since Freud was a physician it was most natural for him to use the medical model of diagnosing a mental or emotional problem. And since pastoral counseling has pretty well adopted the medical model, it has adopted the habit of diagnosis. But the problem is that in the diagnostic treatment there is a danger of missing the essence and uniqueness of individuals. Jackson discussed the distinction between analysis and intuition, citing Henri Bergson's idea on them. "By analysis Bergson means viewing an object from the outside, from a distance, from

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<sup>4</sup>Ibid., p. 19.

a viewpoint, by way of a translation or a symbolic reference from the object being studied to others we already know about."<sup>5</sup> This is very close to the deductive way of approach, by which a person cannot be understood in terms of real essence and uniqueness of the individual. A person should be understood in terms of "actual occasion," not in terms of a "substance." How can one analyze an actual occasion, or a particular route of causal efficacy or deal with it from the outside, namely objectively? Jackson asserts that in analyzing an actual occasion objectively, only the simplified edition of reality will emerge. The rich prehensive life is lost to the diagnostic endeavor.

The rich prehensive life is what makes individual unique. The uniqueness and essence of individual is lost by employing an diagnostic model of treatment, which yields to concepts which are generalizations and as such move away from the particular. It is an instance of what Whitehead called the "fallacy of misplaced concreteness." Jackson tries to identify the "intuition" of Bergson with the concept of "empathy" of Carl Rogers. What he means by "empathy" is the counselor's getting into the "perceptual world" of the client. "This formulation would state that it is the counselor's function to assume, in so far as he is able, the internal frame of reference of the client, to perceive the world as the client sees it, to perceive the client himself as he is seen by himself, to lay aside all perceptions from the external frame of reference while doing so, and to communicate something of this empathic understanding to

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<sup>5</sup>From class lecture by Gordon Jackson at School of Theology at Claremont, citing from, Henri Bergson, An Introduction to Metaphysics p. 24. (March 1978)

the client."<sup>6</sup> This empathic process means integrative way of approach, which does not set up the established diagnostic category by which the person is analyzed and classified. This is a danger of applying a technique itself to human being. Carroll Wise said that "counseling should never be thought of the application of a given set of techniques to a personality."<sup>7</sup>

It is well known that the theory of the non-directive therapy of Carl Rogers has been developed on the belief that human beings have an inner power to grow. "It is this inner, subjective, existential freedom which I have been trying to describe. It is essentially inner thing, some thing which exists in the living person...."<sup>8</sup> Rogers says;

Gradually my experience has forced me to conclude that the individual has within himself the capacity and the tendency, latent if not evident, to move forward toward maturity. In a suitable psychological climate this tendency is released, and becomes actual rather than potential.

Whether one calls it a growth tendency, a drive toward self-actualization, or a forward-moving directional tendency, it is the mainspring of life, and is, in the last analysis, the tendency upon which all psychotherapy depends. It is the urge which is evident in all organic and human life....<sup>9</sup>

#### BASIC NEEDS AND GROWTH NEEDS

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<sup>6</sup>Carl Rogers, Client-Centered Therapy (Boston: Houghton Mifflin, 1951), p. 29.

<sup>7</sup>Carroll A. Wise, Pastoral Counseling (New York: Harper & Brothers, 1951), p. 66.

<sup>8</sup>Carl Rogers and Barry Stevens, Person to Person (Lafayette, CA: Real People Press, 1967), pp. 51-52.

<sup>9</sup>Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 35.

Maslow mentioned some basic propositions of a growth psychology.<sup>10</sup>

One of the propositions is that a human being has "an essential inner nature which is instinctoid, intrinsic, given, 'natural,' i. e., with an appreciable hereditary determinant, and which tends strongly to persist." It is like "raw material, which very quickly starts growing into a self as it meets the world outside and begins to have transaction with it."<sup>11</sup> This is the basic growth drive each human being holds. Of course the basic growth drive is not understood as a static thing, but as dynamic or power. It would be proper to understand the basic growth drive in contrast to the theory of equilibrium, homeostasis or tension-reduction. The basic growth drive is not the same as them. This is the basic difference in the position of Maslow from other psychoanalytical and behavioristic psychologists.

Many other psychologists indicated the same evidence. Maslow cited several other psychologists and psychotherapists who indicated the same basic growth drive.<sup>12</sup>

Muriel James and Louis Savary called it "the Power Within." "The energy channeled to the three ego states by the Inner Core is a positive personal force -- a power for good and growth. We term this force the Power Within. Others may prefer to call the source of this inner power

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<sup>10</sup>Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1968), p. 189.

<sup>11</sup>Ibid., p. 190.

<sup>12</sup>Ibid., p. 24.

God, Spirit, Nature, Ground of Being, or some other name."<sup>13</sup>

This is the basic growth drive each human being has inherently. By this proposition Maslow defined growth as "the various processes which bring the person toward ultimate self-actualization."<sup>14</sup>

Furthermore Maslow discovered that there are two different needs in human nature: basic needs or deficiency needs and growth needs. Healthy persons are, according to him, those who are motivated more by growth needs than by basic needs. Frank G. Goble illustrated Abraham Maslow's scheme of the hierarchy of needs.<sup>15</sup> The basic needs are essential for person to move toward self-actualization. If a person has not satisfied such basic needs as physiological needs, safety, security, love, belongingness, self-esteem, he/she is stuck at one stage until those needs are met. Shim indicated, through his study, that the recent Korean immigrants seem to fall into the category of the basic needs of safety and security.<sup>16</sup> However he argued with J. Sam Park who asserted that the basic needs of Korean immigrants are love, belongingness, and self-esteem.<sup>17</sup>

It is true, as both asserted, that Korean immigrants are stuck in the stage of the psychological basic needs even though there are a number of Korean immigrants who are sufficiently gratifying the physiolo-

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<sup>13</sup>Mruel James and Louis M. Savary, The Power at the Bottom of the Well (New York: Harper & Row, 1974), p. 20.

<sup>14</sup>Maslow, Toward A Psychology of Being, p. 26.

<sup>15</sup>Goble, p. 52.

<sup>16</sup>Steve Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), p. 22.

<sup>17</sup>Ibid., p. 25.

gical basic needs as they began to settle themselves down in the secure American society. External social security or physiological security does not always give them the psychological basic needs. Therefore, the Korean churches must help them meet their psychological basic needs by providing them with an environment in which they can experience safety and security, love and belonging, and self-esteem.

Now we need to consider the psychological resistance to growth. Maslow explained that even though a human being has the inherent growth drive, the person easily fails to grow. Maslow suggested a number of psychological, sociological reasons for this.<sup>18</sup> But most humanistic psychologists agree that because there is some pain, grief, fear, anxiety, frustration in growing, people sometimes want not to grow. Maslow indicated that these are "the fixative and regressive power of ungratified deficiency-needs, of the attractions of safety and security, of the functions of defense and protection against pain, fear, loss, and threat, of the need for courage in order to grow ahead."<sup>19</sup> He also gave us a good schema of growth as follows;

This basic dilemma or conflict between the defensive forces and the growth trends I conceive to be existential, imbedded in the deepest nature of the human being, now and forever into the future.

Therefore we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety

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<sup>18</sup>Goble, pp. 60-62.

<sup>19</sup>Maslow, Toward a Psychology of Being, p. 46.

has both anxieties and delight; growth has both anxieties and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.<sup>20</sup>

This is the very point we must consider precisely, in growth ministry, to help people grow toward self-actualization. Robert Schuller wrote a book,<sup>21</sup> indicating that "you can become the person you want to be," if you are willing to pay the cost. Viktor Frankl is the one who asserted that it is mainly dependent on the person as to whether or not he/she will pay the cost.

#### LOGOTHERAPY AND WILL TO MEANING

The growth theory of Maslow can be supplemented with the theory of logotherapy. The basic assumption of logotherapy is that a human being has the spiritual dimension in addition to the physical and psychological dimensions, and that the spiritual dimension enables the person to reach out beyond oneself to make his/her aspirations and ideals part of personal reality. This would be the uniqueness of logotherapy. What Frankl means by "spiritual dimension" is higher dimension, not in terms of value judgment, but in terms of inclusiveness. "A 'higher' dimension just means a more inclusive and encompassing dimension."<sup>22</sup> It surely refers to the phenomenon of the integrating process of human being. Frankl also called this phenomenon "will to meaning," or "self-transcendence." Frankl understood that human beings can be, and can remain as human beings in the

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<sup>20</sup>Ibid., pp. 46-47.

<sup>21</sup>Robert H. Schuller, You Can Become the Person You Want to Be (New York: Hawthorn, 1973).

<sup>22</sup>Viktor E. Frankl, The Will to Meaning (New York: New American Library, 1969), p. 26.

spiritual dimension only, and it is possible because of self-transcendence of human beings. He asserts that even a dialogue between "I and Thou" is not enough unless "I and Thou" transcend themselves toward a meaning outside themselves. He says;

And more and more the I-Thou relation can be regarded as the heart of the matter. Yet even beyond this is another dimension still to be entered. The encounter between I and Thou cannot be the whole truth, the whole story. The essentially self-transcendent quality of human existence renders man a being reaching out beyond himself. Therefore, if Martin Buber, along with Ferdinand Ebner, interprets human existence basically in terms of a dialogue between I and Thou, we must recognize that this dialogue defeats itself unless I and Thou transcend themselves to refer to a meaning outside themselves. <sup>23</sup>

The phrase, "a meaning outside themselves," seems to indicate that there is another value existing outside human beings, but it does not. It should be interpreted that each human being has meaning to fulfill, in other words, each has potentiality to actualize.

It is well known that Frankl, from his dreadful experiences in a concentration camp, learned the truth about which Nietzsche said, "He who has a why to live can bear with almost any how." He discovered human beings can take a stand toward any circumstance by finding their personal meaning. Here we see an insight of the direction of growth ministry. The primary concern of growth ministry in the Korean immigrant churches must be to provide them with the basic needs, as Maslow indicates, so that they are able to grow toward self-actualization. But growth ministry must go further. Growth ministry must also help them transcend their difficult situation and discover personal meanings and values, so that they are able to make the crises opportunities to grow toward self-actualization. Frankl

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<sup>23</sup>Ibid., p. 8.

said that "there is nothing in the world, I venture to say, that would so effectively help one to survive even the worst conditions, as the knowledge that there is a meaning in one's life."<sup>24</sup> Growth ministry must put focus more on the meaning discovery of Korean immigrants in their situation, rather than on the situation itself, more on the attitude of them toward the problems, rather than on the problems themselves.

Frankl's attitude toward tension or stress is somewhat different. He asserts that mental health is based on a certain degree of tension. So what a person actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him/her. He warns that the tensionless state also could be dangerous. "In fact, mental and somatic strains and burdens -- what in modern medicine is known as stress -- are by no means always and necessarily pathogenic or disease producing."<sup>25</sup> Growth ministry must pay attention to the improvement of the social status of Korean immigrants, while, on the other hand, help the immigrants keep striving for meaningful goals even though the first difficult period of immigrant life has passed. They might try to stay back on the hidden safety area of no challenge. In the theory of growth counseling we also clearly see the insight that growth needs challenge, confrontation, and pain.

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<sup>24</sup>Viktor E. Frankl, Man's Search for Meaning (Boston: Beacon Press, 1962), p. 105.

<sup>25</sup>Viktor E. Frankl, Psychotherapy and Existentialism (New York: Touchstone, 1967), p. 116.

## GROWTH COUNSELING

Howard Clinebell, Jr. has developed his ideas on growth-oriented approach in counseling based on insights from various schools of psychotherapy. He describes the basic "growth formula," in which personal growth is possible. The formula is: "Caring + Confrontation = Growth."<sup>26</sup> According to this formula, personal growth occurs whenever human beings experience these two things, caring and confrontation, in the same relationship. In theological terms, they are described as "grace and judgment" or "love and justice." Both parts of the formula are essential. As he illustrates, "acceptance (grace or love) without honest confrontation is experienced as incomplete acceptance. Confrontation (judgment or justice) without caring and acceptance is experienced as judgmentalism and rejection."<sup>28</sup>

Clinebell sees that "relationships are both the place and the power of growth."<sup>29</sup> Because of this basic concept, growth counseling emphasizes relationship-building methods. Clinebell writes;

Growth counseling blends third-force thinking with what I call the "fourth force" in psychology and counseling --relationship-building methods including couple marriage counseling, conjoint family therapy, couple group counseling, and multiple-family support groups. In contrast to intra-psychic and one-to-one methods, these approaches seek to liberate directly an entire relationship system -- a marriage, family, or group -- so that everyone in that network will be freer to grow. These methods take seriously the fact that, for better or worse, we are inescapably "members one of another" (Eph. 4: 25). Growth

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<sup>26</sup>Howard J. Clinebell, Jr., Growth Counseling for Marriage Enrichment (Philadelphia: Fortress Press, 1975), p. 11.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid., p. 7.

or stagnation results from the quality of our relationship.<sup>29</sup>

In this sense, a network of growth groups in the church is the basic method by which persons are helped to actualize more of their strengths and potentialities. Clinebell describes the "will-to-relate" as a basic human drive or need.<sup>30</sup> "Growth counseling sees the will-to-relate to be a basic human drive or need, for it is only in relationships that people become or remain human. Only in relationships can people satisfy their deep psycho-spiritual needs or hungers, and only as these needs are met can potentializing flourish. Therefore, growth counseling sees the quality of one's interpersonal network or support system as being the crucial variable in facilitating or blocking the growth."<sup>31</sup>

Growth counseling is more positive about the spiritual aspect of human beings than logotherapy is. Growth counseling sees spiritual growth as an essential aspect of all human growth. "Growth counseling regards spiritual growth as the integrating core of all human growth, since spiritual growth involves that which is most uniquely human in human beings -- awareness, decision, freedom, meaning, and commitment."<sup>32</sup>

This is the anthropology that growth counseling lifts up. Each human being has a basic drive or need to relate to oneself, to be integrated, which implies spiritual growth or wholistic growth, and to relate oneself to other beings including nature and God. From the perspective of "will-to-relate," we see that each being seeks the same quality every

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<sup>30</sup>Howard J. Clinebell, Jr., "What is Growth Counseling" (Claremont, CA: Mimeographed)

<sup>31</sup>Ibid., p. 2.

<sup>32</sup>Ibid., p. 4.

being has. What is this same quality? It is called essence of nature, "Imago Dei" in the Christian faith or the "mind of Tao" in Taoism.<sup>33</sup>

One of the strengths of growth counseling is its concern and assurance of the institutional and social change with relationship-building methods. "Growth counseling sees personal, relational and institutional change as three interdependent dimensions of one process of creative change. Each level of change needs to be supported and nurtured by the other two to be sustained effectively. Approaches that function on all three levels concurrently or simultaneously are the most likely to be liberating of human potentialities."<sup>34</sup> This indicates that growth counseling is one approach which tries to overcome the tendency to focus on individuals which most psychotherapies tend to emphasize.

There is also a holistic view of cosmology in growth counseling. "The approach of growth counseling implies an ecological conscience and commitment -- an awareness and a commitment to whole-planet liberation, including transforming our relationship with nature." The history of the modern Western thought has had tendency to see nature and human beings separately. The relationship between nature and humanity has been established in terms of the one between subject and object, which means one "uses" the other, not in terms of "oneness," as the relationship between cosmology and ontology found in Taoism.<sup>35</sup> The philosophy of growth counsel-

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<sup>33</sup>Tao is conceived of as the source of the universe and the originator of all things. Tao has been identified in the past as reason, or nature, eternal or absolute. In Taoism it is believed each person has the mind of Tao with him/herself.

<sup>34</sup>Clinebell, "What is Growth Counseling?"

<sup>35</sup>More detail description is in next chapter.

ing is based on the thought that when there is harmony between nature and being (universe and human beings), full potential growth occurs. Growth counseling seeks to strengthen relationship with the five dimensions of human experience, -- relationship with oneself, others, institutions, nature, and God. Persons are nurtured and strengthened by genuine harmony among all five human experiences.

#### GESTALT THERAPY AND INTEGRATION

Gestalt Therapy helps us see the importance of harmony within the individual. The basic assumption of Gestalt Therapy is that people can deal adequately with their own life problems if they know what they really are and how to get integration within themselves, and can bring all their abilities into action to solve them. "Gestalt Therapy is holistic and sees the human organism as potentially free of internal control hierarchies."<sup>36</sup> The concept of "integration" in Gestalt Therapy is not what it means by summing up all different parts. Integration means the emerging of new being when "centering" is experienced in every moment.

The reason Perls departed from the Freudian psychoanalysis and developed Gestalt Therapy was the reductive approach of psychoanalysis. One of the main criticisms of Perls on the psychoanalytic position was that it treats "psychological facts as if they exist in isolation from the organism as a whole."<sup>37</sup> This is the pitfall into which the dualistic

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<sup>36</sup>Gary M. Yontef, "Theory of Gestalt Therapy," in Chris Hatcher and Philip Himelstein (eds.) The Handbook of Gestalt Therapy (New York: Aronson, 1976), p. 2.

<sup>37</sup>Edward W. Smith, "The Roots of Gestalt Therapy," in his The Growing Edge of Gestalt Therapy (New York: Brunner/Mazel, 1977), p. 5.

way of approach of psychoanalytic position falls.

So one of the key concepts in Gestalt Therapy is the concept of "the organism as a whole," which was introduced by Kurt Goldstein.<sup>38</sup> "We call an organism any living being, and living being that has organs, has an organization, that is self-regulating within itself. An organism is not independent from its environment."<sup>39</sup>

An organism always works as a whole. If an organism is segmented and analyzed in order to know what it is, then the core of the organism is missing. Perls agreed with the Eastern thinkers and the modern process philosophers in asserting that there are no "things," no entities, no substance. An organism is not substance. It is what we are. We are an organism, body, nor an organism to be possessed. If we think that, we have fallen into dualism. "Reality is an awareness of ongoing experience, actual touching, seeing, moving, doing."<sup>40</sup> The locus of this reality is organism. The characteristic of organism is self-regulation. As we read Perls' lecture, it is clearer that Gestalt Therapy takes the position of non-dualistic way of thinking.

There are no "things." Nothingness in the Eastern languages is no-thingness. We in the West think of nothingness as a void, an

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<sup>38</sup>Frederich S. Perls, Gestalt Therapy Verbatim (Lafayette, CA: Real People Press, 1969), p. 6.

<sup>39</sup>Ibid., p. 5. Carl Rogers asserted that an inherent tendency of the organism to develop all its capacities in ways which serve to maintain or enhance the organism. (Cited in Thomas Oden Kerygma and Counseling, p. 89, from Carl Rogers, "A Theory of Therapy, Personality, and Interpersonal Relationship as Developed in the Client-Centered framework," in Sigmund Kock (ed.) Psychology (New York: McGraw-Hill Book, 1959), p. 210.

<sup>40</sup>Ibid., p. 46.

emptiness, a nonexistence. In Eastern philosophy and modern physical science, nothingness -- no-thingness -- is a form of process, ever moving.

In science we try to find ultimate matter, but the more we split up matter, the more we find other matter. We find movement, and movement equals energy: Movement, impact, energy, but no things. Things came about, more or less, by man's need for security. 41

It goes without saying that the concept of "things" has resulted from the dualistic way of thinking, which has influenced the Western cultures for a long time. But when, as Perls did, substance is negated, dualistic way of thinking can be overcome. It becomes the non-dualistic way of thinking.

From the philosophical perspective, Gestalt Therapy can be seen as a way of life, which tries to overcome the problem of the split within the human being and in relationship with other beings by taking non-dualistic way of thinking. Perls said that "Gestalt Therapy is a philosophy that tries to be in harmony, in alignment with everything else, with medicine, with science, with the universe, with what is."<sup>42</sup> Dualism and reductionism are rejected because they are not helpful in understanding the problems of split in being.

The primary goal of Gestalt Therapy is to help a person be aware of what she/he is and is doing. So he/she is aware of being split between feeling and behavior, talking and acting, body and mind, "want to do" and "ought to do," self and self-image, realistic level and "as if" level, here and there and so on. He/she is helped to be aware of what and how she/he is doing here and now. Resisting? Manipulating? Avoiding or being real?

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<sup>41</sup>Frederick S. Perls, "Four Lectures," in Joen Fagan and Irma L. Shepherd (eds.) The Gestalt Therapy Now (New York: Harper & Row, 1971), p. 13.

<sup>42</sup>Perls, Gestalt Therapy Verbatim, p. 16.

Awareness is important. When a person is aware of splits within his/herself, and between the self and other beings, he/she begins to integrate them by being the separated parts. Of course the holistic way of thinking is definitely necessary for a person to overcome the problem of split by being the isolated parts. This is health in the concept of Gestalt Therapy. "Health is an appropriate balance of the coordination of all of what we are,"<sup>43</sup> not what we "have."

All that Gestalt Therapy tries to do in psychotherapy is to help persons to own their disowned parts and integrate them so that the energy for growth is released from "hanging on" in useless struggle with each part within oneself, in order that the energy can be used for growth. This is called "the process of centering, the reconciliation of opposite." The disowned parts of self are the result of dualistic way of understanding self.

Nathanniel Branden explained why people begin to have disowned parts.<sup>44</sup> For example, children learn from parent or from others to repress some of the "bad" experiences. A little boy falls and hurts himself and is told sternly by his father, "men don't cry." In order to be a man, he has to control, and then to deny his inner feelings. He ceases to experience them. It is how he comes to learn to disown his feelings of anxiety that he will not be a man if he owns those feelings. This is what Goldstein said about "anxiety." "Anxiety is the result of catastrophic

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<sup>43</sup>Ibid., p. 6.

<sup>44</sup>Nathanniel Branden, The Disowned Self (Los Angeles: Nash, 1971), pp. 9-11.

expectation, which can lead to detachment and isolation of the organismic parts -- a splitting of the personality."<sup>45</sup> Teaching that it is "bad" or "good" makes children have the dualistic way of thinking. Those teachings also come out of the dualistic way of thinking or living which had been taught.

The difference between the culture of "being" and the culture of "having" is as great as between non-dualistic and dualistic way of thinking. Erich Fromm analyzed the difference between the having mode and the being mode.<sup>46</sup> The having mode is to concentrate on material possession, acquisitiveness, power, and aggression, and is the basis of such universal evil as greed, envy, and violation, namely splitting, which consequently becomes dualistic way of living. The being mode is based on love, in relationship with each other, namely integrating, which consequently becomes non-dualistic way of thinking.

#### TRANSACTIONAL ANALYSIS AND GAME FREE

As Howard J. Clinebell, Jr. indicated, "relationships are both the place and the power of growth."<sup>47</sup> Where there are genuine relationships, there is growth. When a person makes genuine relationships with other persons, he/she has chance to grow toward self-actualization. It is not only with people, but also with other beings.

The genuine relationship is the key to growth. Transactional

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<sup>45</sup>Smith, p. 29.

<sup>46</sup>Erich Fromm, To Have or To Be? (New York: Harper & Row, 1976)

<sup>47</sup>Clinebell, Growth Counseling for Marriage Enrichment, p. 7.

Analysis calls it "intimacy." What makes intimacy impossible between persons, and between persons and other beings? Games and exploitation. A game, Berne says, is "a series of transactions with a con, a gimmick, a switch, and a crossup, leading to a payoff."<sup>48</sup> "Games prevent honest, intimate, and open relationships between the players, yet people play them because they fill up time, provoke attention, reinforce early opinions about self and others, and fulfill a sense of destiny."<sup>49</sup>

Transactional Analysis helps us in understanding what happens between persons in encounter. Transactional Analysis is a strategy of helping persons be free from compulsive playing of games and old scripts, and of moving toward intimacy.. "The goal of Transactional Analysis is intimacy, which is a free-game relationship of openness and caring affection."<sup>50</sup> James and Jongeward define intimacy as "free of games and free of exploitation."<sup>51</sup>

In Born to Love, James illustrates the examples of games that are frequently played in the churches.<sup>52</sup>

The assertion of Transactional Analysis is that people can be free from the bondage of playing games and scripts, and be becoming "winners."

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<sup>48</sup>Eric Berne, What Do You Say After You Say Hello? (New York: Grove Press, 1972), p. 444.

<sup>49</sup>Muriel James and Dorothy Jongeward, Born to Win (Menlo Park, CA: Addison-Wesley, 1971), p. 32.

<sup>50</sup>Thomas Oden, Game Free (New York: Harper & Row, 1974), p. 66.

<sup>51</sup>James and Jongeward, Born to Win, p. 59.

<sup>52</sup>Muriel M. James, Born to Love (Menlo Park, CA: Addison-Wesley, 1973), pp. 101-102.

What is the power that makes people free? Muriel James and Louis M. Savary have developed some concepts of spiritual growth. James speaks about the Spiritual self. "We are God's Thou and our spiritual self is at the deepest core of our being."<sup>53</sup> The Spiritual self may refer to "higher dimension" of human being, as Viktor Frankl asserted. They say that "spiritual self or Inner Core is not the same as Eric Berne's self. Berne's 'self' in Transactional Analysis theory refers in general to the ego state a person is freely expressing at any particular moment. The spiritual self in Inner Core refers to what people call their deepest self, the real me; it is somehow independent of the three ego states."<sup>54</sup> The spiritual self "bubbles up and transforms the personality" when it can permeate all ego states, the entire person, body and mind. James explains;

If the spiritual self permeates a person's Child, that person will express positive childlike qualities such as affection, warmth, curiosity, and a playfulness. If the spiritual self permeates the Adult, a person will make decisions on the basis of facts, but also on the basis of other people's feelings and well-being, and with an awareness that many decisions need to be made to preserve the total environment rather than exploit it. If the spiritual self permeates the Parent, a person will express only those nurturing and positive caring qualities that can be found in parents and will not express Parent behavior that is destructive to self or others. <sup>55</sup>

When people are open to this Inner Core, they feel creative and alive, courageous and motivated, able to solve problems, able to enjoy themselves and others more and more. If people are closed to the Inner Core, they experience the opposite. For example, when the Power Within

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<sup>53</sup>Ibid., p. 197.

<sup>54</sup>Muriel James and Louis M. Savary, The Power at the Bottom of the Well (New York: Harper & Row, 1974), p. 18.

<sup>55</sup>James, Born to Love, p. 197.

is blocked from the Parent, certain destructive capacities will begin to surface in behavior. When the Power Within is blocked from the Child, destructive behaviors begin to be expressed in loneliness, guilt, anxiety, fear, extreme laziness, rejection of others, overaggressiveness, the need to be perfect, consuming lust, violence, and many others. When the Power Within is blocked from the Adult, the destructive capacities are tended to show in insults, being closed to new ideas, disregard of others, and a sense of superiority, selfish decision will be shown.

Transactional Analysis presented the healthy relationship with another by introducing the four possible life positions. It is my attempt to adopt the fourth position, I'm OK--You're OK, for the non-judgmental life-style. OK does not mean, of course, perfect in terms of moral judgment. "I'm OK" means an attitude in which a process of integrating self is continuing. "Saying 'I'm OK' involves accepting myself as is, that is, as I am in process. It means that I feel worthwhile and significant in the world. It means I accept myself as a human with problems, as someone who may still have a lot of psychological and spiritual growing to do, as someone who has failed and made mistakes but who still keeps going. Saying 'I'm OK' also means that I see myself bringing unique meaning and value to the relationships I'm part of."<sup>56</sup> Without OK-attitude, one cannot accept others as OK-beings. "I'm OK" is an attitude in which the judgmental attitude could be overcome. James and Jongeward developed in their book, Born to Win, a growth aspect of being a winner. A winner is the authentic person who experiences the reality of oneself by knowing oneself

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<sup>56</sup> Muriel James and Louis Savary, A New Self (Menlo Park, CA: Addison-Wesley, 1977), p. 313.

(awareness), being oneself (spontaneity), and becoming a responsive person (intimacy).<sup>57</sup> "A New Self develops because of changes made in the ego states through the power that can be released from the Inner Core."<sup>58</sup>

I have tried to focus on some of the aspects of growth which I see in each different approach. Even though each approach emphasizes one thing or another, there are common elements in all these approaches. These are the common elements which are the psychological foundations of growth ministry.

1. The human being has potentiality to actualize. Each person has power to grow in the whole dimension of experiences. Whatever the power is called, it can be released for growth in a given environment.

2. This power is effected by human relationship. Environment affects human relationships. Therefore, relationship is the key in growth counseling. Gestalt Therapy helps the individual see the importance of harmony within him/herself. Transactional Analysis helps the individual relate to other persons with intimacy. The small growth group is the basic tool for relationship and intimacy of human beings.

3. The holistic view of and approach to human existence prevents reductionism in which a person as a whole being is lost.

4. Spiritual dimension is a central aspect of growth ministry. Logotherapy gives us an insight that the human being can overcome the difficult situation by discovering meanings. This is the transcendent ability, which makes the human being remain as a human being. Psycho-

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<sup>57</sup>James and Jongeward, Born to Win, pp. 264-266.

<sup>58</sup>James and Savary, A New Self, p. 24.

synthesis shows the techniques to develop the spiritual self by training the will. Psychosynthesis holds the position that there is the existence of a spiritual self, which is as basic as the instinctive energies described by Freud.<sup>59</sup> It affirms the reality of spiritual experience. In this sense, it goes further than Logotherapy in terms of training the will. The will can be developed fully by training in a specific and appropriate way. The fully developed will has many aspects such as the strong will, the skillful will, the good will, and the transpersonal will.<sup>60</sup>

5. The church could be the center for human growth. In the life of an institution such as the church, people can create a community of mutual support and growth. One of the concerns of growth ministry is to make the church a healing community.

These are some of the psychological bases for growth ministry which have relevance for the Korean immigrant churches today. Now I feel that we need to see some of the cultural aspects of growth ministry from Eastern philosophy.

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<sup>59</sup>Roberto Assagioli, Psychosynthesis (New York: Penguin, 1965), p. 193.

<sup>60</sup>Roberto Assagioli, The Act of Will (Baltimore: Penguin, 1973), pp. 15-18.

## Chapter 5

## EASTERN PHILOSOPHICAL FOUNDATIONS OF GROWTH MINISTRY

In the previous chapters, I have tried to lay some theological and psychological foundations of growth ministry. Now I am going to discuss in this chapter what the basic philosophical and cultural backgrounds of the Korean people are, and what their strengths consist of. In order to discuss them it is necessary to study the Eastern philosophies and thoughts in Taoism, Confucianism, and Buddhism. Although the uniqueness of the Korean culture has been maintained for four thousand years, it is true that the Korean culture has been under the influence of those three philosophies.

## TAOISM

It goes without saying that the Eastern philosophy and thought has kept the non-dualistic way of thinking as a basic life-style, which was based on the holistic understanding of human beings and nature. For example, the Confucians believed that with human nature there is the nature of "Heaven." In the book of Mencius, it is said;

He that goes to the bottom of his heart knows his own nature: and knowing his own nature he knows Heaven. By keeping his heart and feeding his nature he serves Heaven. <sup>1</sup>

In this phrase we see a basic Confucian understanding of the human nature. We also see that the Confucian ontological understanding

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<sup>1</sup>Mencius, Mencius, tr. by Leonard A. Lyall (New York: Longmans, Green, 1932), p. 202.

is based on ethics. However, this teaching does not give any human-made category or standard of ethics, but presents "true Bidding," by which it means "following the flow of the Universal truth."

It is possible, according to the Confucian thought, for human being to find the Truth by obeying the true Bidding because "ten thousand living things are all found within us. There is no greater joy than to look into our life and find it true. To have strong feelings for others and follow them is the nearest road to love."<sup>2</sup>

How is it possible for human beings to have strong feelings for others? It is possible because human beings always has love, right, courtesy and wisdom, which are not burnt into us from without. We always had them. But we give them no thought.<sup>3</sup>

In Taoism we find that the Oriental thought of cosmology and anthropology is understood in non-dualistic way of thinking. In the first chapter of Tao Te Ching,<sup>4</sup> we read;

The Tao that can be told of is not the eternal Tao;  
The name that can be named is not the eternal name.  
The Nameless is the origin of Heaven and Earth;  
The Named is the mother of all things.  
Therefore let there always be non-being so we may see their subtlety,  
And let there always be being so we may see their outcome.  
The two are the same,  
But after they are produced, they have different names.<sup>5</sup>

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<sup>2</sup>Ibid., p. 203.

<sup>3</sup>Ibid., p. 173.

<sup>4</sup>A Chinese classic of the Way and its Virtue, with about 5,250 words, written by a scholar named by Lao Tzu.

<sup>5</sup>Wing-Tsit Chan (tr. and comp.) A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1953), p. 139.

The Tao or Way, which cannot be named, is the origin of Heaven and Earth, or the source of the universe. From the Tao, all things originate. Non-being is the source of being, so non-being and being are the same. This would be unique character of Taoism, in which the non-dualistic philosophy can be seen. The part of the second chapter in Tao Te Ching reads as follows;

When the people of the world all know beauty as beauty,  
 There arises the recognition of ugliness.  
 When they all know the good as good,  
 There arises the recognition of evil.  
 Therefore:  
 Being and non-being produce each other;  
 Difficult and easy complete each other;  
 Long and short contrast each other;  
 High and low distinguish each other;  
 Sound and voice harmonize with each other;  
 Front and back follow each other. 6

In this phrase we find some wisdom about and an indication of what attitude we need to have toward the problem of "conflict." According to the teaching, two things in conflict complete each other. In other words, there are both strengths (good) and weaknesses (bad) in the two different things. The two poles are not exclusive of each other, but proceed in formation and deformation and reformation.

#### NEO-CONFUCIANISM

One of the characteristics of the Neo-Confucian thought is its understanding of cosmos and being in the conceptual structures of "principle" (li, 理) and "material force" (ch'i, 氣). Principle and material force are the two concepts through which the Neo-Confucian thinkers understood cosmos and being in a unique way. The word "li" means, among other

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<sup>6</sup>Ibid., p. 140.

things, law, principle, pattern, reason, logos, etc. The word "ch'i" means breath, ether, material force, etc.

Yulgok Lee<sup>7</sup> is the one who succeeded in overcoming the dualistic way of thinking by integrating the problems of "principle" and "material force," namely cosmology and ontology or non-being and being. In Yulgok's understanding of Confucianism, there is no separation between cosmology, ontology and ethics.<sup>8</sup> As with some other Neo-Confucianists, Yulgok tried to understand the basic underlying unity of cosmology, ontology and ethics. Yulgok's project, in this respect, was to find cosmological significance and ontological meaning of ethics.

What makes Yulgok unique, among other things, is not only his understanding of "principle" and "material force," but his understanding of the relation between "principle" and "material force." According to Yulgok, "principle" is the master of the "material force" and "material force" is the place where "principle" abides in. Without "principle," "material force" will be uprooted, where there is no "material force," there is no foundation upon which "principle" can depend."<sup>9</sup> Yulgok tried to overcome a dualistic understanding of principle and material force and to give an essential unity of these two concepts.

Yulgok had a holistic view of the person. He tried to overcome a dualistic understanding of mind and human nature. Yulgok understood

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<sup>7</sup>A Korean Neo-Confucian scholar (1536-1584)

<sup>8</sup>Seung Kook Lew, "The Basic Spirit of the Yulgok's Philosophy," in The Series of Confucian Lecture (Seoul: Sung Kyun Kwan University, 1973), p. 191.

<sup>9</sup>Bong Yung Yoo (comp.) The Collective Work of Yulgok (Korean) (Seoul: Kyung In Moon Wha Sa, 1968), p. 639.

that the "mind of Tao" is not completely separated from the human mind. Rather his attempt was to understand the essential unity of these two aspects of mind without confusing them or ignoring the distinction between them. "Mind is one but yet it is called the mind of Tao and the human mind, according to the distinction between "natural endowment" and "formal substance." He explained his understanding of mind in relation to principle and material force. What is actualized is material force and the cause of this actualization is principle. According to Yulgok the mind which is directly raised out of right principle, without the manipulation and service of material force, is the mind of Tao. The mind which is already manipulated and served by material force when the mind is actualized is called the human mind. Thus if we know the manipulation and affairs of material force and observe them carefully to follow the right principle, the human mind will hear the order from the mind of Tao. On the other hand, if we are not able to observe carefully and allow them their own direction, the outcome will be that desire will grow and the human mind will be in danger. Whether to observe carefully or not depends upon one's will. Therefore, if one who want to cultivate him/herself, that person first has to make his/her will sincere.

#### BUDDHISM IN KOREA

We also find the wisdom of overcoming the dualistic way of thinking and living in the life and thought of Wonhyo.<sup>10</sup> As a great Buddhist thinker, Wonhyo resolved the problem of "secular" and "sacred" by developing his remarkable theory of "One Mind and Two Doors."

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<sup>10</sup>A Korean Buddhist scholar (617-686) in the time of Silla Dynasty.

There were two philosophical systems in Mahayana Buddhism. One was called "Chinyomun" which represents "metaphysics," and the other "Saengmyolmun" which represents "physics." Wonhyo succeeded in integrating these two different systems by discovering the basic strength of each system, not by treating them as conflicting systems. He believed that all differences are actually produced from one mind. Wonhyo preached that "all that move and are standstill are but dreams; it becomes clear to all who are initiated into truth that this world and the world yonder are the same, the befouled land and the pure land all spring from One Mind, and life or death and Nirvana are not two."<sup>11</sup>

According to the record, Wonhyo discovered the truth through an incident he had experienced. One day Wonhyo and his colleague were on a trip to China and were waiting for a ship at a harbor. Suddenly a raging storm assailed and they sought a haven in a wayside earth mound. On the following morning, however, they found that it was an old tomb and they were lying beside skeleton. The stormy rain became ever heavier and they could not set a foot outside. Before the night grew late, all sorts of ghosts came out. Wonhyo sighed and said, "When Mind is generated, various laws arise; when Mind dies away, the earth mound and the old tomb become the same."<sup>12</sup>

He developed the theory that two opposite things, trueness and secularity, can be harmonized by overcoming their opposition. He asserted that the religious state of mind must be attained in order to find the truth. In that state of mind, there are no obstacles in its movement

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<sup>11</sup>Jung-Shik Hong, "The Thought and Life of Wonhyo," in Buddhist Culture in Korea (Publisher and year are unknown), p. 25.

<sup>12</sup>Ibid., p. 27.

from trueness to secularity and vice versa. The idea that the confrontation between two systems effected a melting into one was the key. All the problems concerning the Buddhist views on trueness and secularity are resolved basically in this way.

We can find that his theory was proved by the practicing of his theory. After discovering the truth, he returned to the secular world, married, and lived the "normal secular life." Hong, a Korean Buddhist scholar, insists that "Wonhyo's departure from the priesthood should not be construed as simple re-entry into the secular world."<sup>13</sup> Several of his brilliant religious activities took place after he left the priesthood. But he lived a life which was not bothered by restricting conformity, whether it was true or secular. We could find such an image from his new life style as a free person like "the Person of Tomorrow"<sup>14</sup> as illustrated by Carl Rogers.

These are brief descriptions of what kind of cultural background the Korean immigrants have. What I attempted to show is that there are wisdoms and philosophical ground in the background of the Korean culture, with which they can deal adequately the problems of today. The wisdom will tell them how to live their immigrant life, discovering a new way in the reality of value conflicts, so that they could integrate the conflicts and create a new life. Specially we see the wisdom in the philosophy of "Mean" (chung-yang). The term chung-yang, literally "centrality and universality," has been translated as moderation, the Mean, mean-in-action,

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<sup>13</sup>Ibid., p. 28.

<sup>14</sup>Carl R. Rogers, "The Person of Tomorrow," Lecture at the Eighth Annual Commencement of Sonoma State College June 1969. (Unpublished)

normality, universal moral order.<sup>15</sup>

In the Doctrine of Mean, one of the classic teachings of Confucianism, Confucius says that the King Shun was indeed a man of great wisdom, because "he took hold of their two extremes, took the mean between them, and applied it in his dealing with the people. This was how he became the sage-emperor."<sup>16</sup>

As we have seen, the Eastern people have holistic or non-dualistic view of nature and human beings. So to Eastern people, nature is very close. Human beings are part of universe. It is not difficult for Eastern people to understand the relationship of human beings with nature.

Many scholars agree in asserting that one of the main reasons that the Christianity could well be accepted by the Korean people and could have grown so rapidly in Korea was that they had no problem in understanding the doctrine that Jesus is both human being and divine being, even though that doctrine has been argument in the Western church history.<sup>17</sup>

Suzuki compared the Eastern and the Western traditional backgrounds in his lecture on Zen Buddhism.<sup>18</sup> He characterized the Eastern way of thinking as synthetic, totalizing, integrative, non-discriminative, deductive, nonsystematic, dogmatic, intuitive, subjective, etc. However, it is true that this Eastern way of thinking has been changing as the

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<sup>15</sup>Chan, pp. 98-99.

<sup>16</sup>Ibid., p. 99.

<sup>17</sup>Sung Bum Yun, The Korean Theology (Seoul: Sun Myung Moon Wha Sa, 1972), pp. 179-180.

<sup>18</sup>Erich Fromm, D. T. Suzuki, and Richard Martino, Zen Buddhism and Psychoanalysis (New York: Harper & Row, 1960), p. 5.

modern Western cultures have become dominant all over the world. Korea was not exempt from this Western influence. For example, by those who had the influence of the Western mind, the original Eastern way of thinking has been treated as not normative. Tai Rim Yun, a current Korean psychologist, had a negative view of the characteristics of Korean people, comparing them with the Western mind.<sup>19</sup> His criticism, I must say, was due to the influence of the Western education he had received. The Korean church leaders, who have mainly received the Western dualistic way of thinking, have become the moralists in the Korean community today. The influence of the Western culture that the Korean people have received in the last century seems to bring a change to the whole area of the Korean people's way of living.

But there is another fact that helps us understand the Korean situation. The four thousand year history of Korea has been a suffering history. Historians say that there were about nine thousand war incidents through that long history. This statistic tells that the Korean people had to face almost two incidents of war every year. It was the natural result that Korean people had to have a great deal of wisdom to survive in such difficult situations. Because of that wisdom, we believe that the Korean culture could have survived. When we look at the meaning of "sincerity" in the Oriental philosophy, the meaning of wisdom could be clearer.

#### SINCERITY (CH'ENG)

What would be the norm for the non-dualistic way of thinking

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<sup>19</sup>Tai Rim Yun, The Characteristics of Korean People (Korean) (Seoul: Modern Education Series, 1964)

if there is no objective norm by which all things can be evaluated? How is it possible for persons to know what is right and what is wrong? If there is no right or wrong, how can persons exist and act? Isn't existence itself a decision? Maslow also raised the problems of dangers of humanistic, non-dualistic way of approach to human existence.<sup>20</sup> He indicated that the main dangers are of making action impossible or at least indecisive, and of less responsibility in helping other people.

It could be indicated that the weakness of Gestalt Therapy is lack of social ethics. Being real or being my self might bring a conflict to other beings. As the Gestalt Therapy prayer expresses, the situation of "you are you and I am I, and if by chance we find each other, it's beautiful," will not be always that way. There are many situations where my decisions and my values are in conflict with others.

Thomas Oden raised some moral issues which should be raised in the "encounter culture" in which it is insisted that anything is permitted just as long as one is "in touch with his/her feelings." He said that "when internal congruence becomes an absolutized ethic to which all other moral judgments are appealed, this is just as simplistic as the standard absolutized ethics that are so cheaply lambasted in the encounter culture."<sup>21</sup>

The Eastern people try to find a solution from the concept of Sincerity, or "Ch'eng (誠)." The meaning of Sincerity in the Chinese characters has richer meaning than the one in English. In the "Doctrine of

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<sup>20</sup>Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1968), pp. 116-125.

<sup>21</sup>Thomas C. Oden, The Intensive Group Experience (Philadelphia: Westminster Press, 1972), p. 130.

the Mean," it is said;

Sincerity means the completion of the self, and the Way is self-directing. Sincerity is the beginning and end of things. Without sincerity there would be nothing. Therefore the superior man values Sincerity. Sincerity is not only the completion of one's own self, it is that by which all things are completed. The completion of the self means humanity. The completion of all things means wisdom. These are the character of the nature, and they are the Way in which the internal and the external are united. Therefore whenever it is employed, everything done is right. (Chapter 25). 22

Sincerity is the Way of Heaven. To think how to be sincere is the way of man. He who is sincere is one who hits upon what is right without effort and apprehends without thinking. He is naturally and easily in harmony with the Way. Such a man is a sage. He who tries to be sincere is one who chooses the Good and holds fast to it. (Chapter 20). 23

Yulgok has contributed to the development of the concept of Sincerity. According to him, Sincerity is not only the key to achieve the perfection of the human being but Sincerity itself is real in the full sense of the word. Sincerity is not only a moral but also an ontological principle. The relation between the ethical significance of Sincerity and the ontological implication of Sincerity is an important one in Yulgok's thought. Since there is no fundamental separation between ethics and ontology in the Neo-Confucian thought in general, the ethical dimension of Sincerity is not separated from the ontological dimension of the real.

In order to reach Sincerity, we have to go through seriousness (ch'ing, 敬). Without Sincerity, principle cannot be studied. Thus seriousness is not only necessary to begin study, but Sincerity becomes also the result of study. When Sincerity is established the knowledge

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<sup>22</sup>Chan, p. 108.

<sup>23</sup>Ibid., p. 107.

of things will be reached at the utmost level and principle will be clear and bright. In this respect, Yulgok followed the direction of Sincerity which results in clear brightness, instead of the direction of clear brightness which results in Sincerity.

The term of Ch'eng (誠) is composed with two letters, word (言) and completed (成). In this sense, Ch'eng is "the completion of the word." Where speaking and acting are consistent, there is Ch'eng. This is the same concept with the Doctrine of Incarnation in the Christian theology.<sup>24</sup> Sung Bum Yun asserted that reality of Sincerity must be interpreted as the reality of God, who is Christ.<sup>25</sup> He attempted an indigenous theology based on the ground of Sincerity in the book, The Korean Theology. He asserted, because the Korean culture is the culture of Sincerity,<sup>26</sup> the indigenous theology can and should be established on the thought of Sincerity. Furthermore he attempted the establishment of Christian ethics on the concept of Sincerity which could be base of dialogue, reconciliation, happiness, and peace.<sup>27</sup>

Sincerity is what makes a human being a person. For a human being becomes the real person through Sincerity. Where there is Sincerity, there is "no action." In Tao Te Ching we find the meaning of "no action."

The pursuit of learning is to increase day after day.  
The pursuit of Tao is to decrease day after day.

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<sup>24</sup>Yun, p. 17.

<sup>25</sup>Ibid., p. 148.

<sup>26</sup>Ibid., pp. 174-175.

<sup>27</sup>Ibid., pp. 149-172.

It is to decrease and further decrease until one reaches the point of taking no action.

No action is undertaken, and yet nothing is left undone. 28

The meaning of "no action" can be identified with "to be what one is," or "to be real," or "to be him/herself" in the term of Gestalt Therapy. The opposite of no action is artificial action, namely manipulation. When the principle of non-being is applied to ethics, it becomes the principle of non-action. In Sincerity there is "creation without possession, action without assertion, development without domination."<sup>29</sup>

Sincerity is not just a state of mind, but an active force that is always transforming things and completing things, and drawing human beings and Heaven together in the same current. Insofar as it is mystical, it tends to be transcendental. But its practical aspect has never been forgotten. "In fact, if Sincerity is to be true, it must involve strenuous effort at learning and earnest effort at practice."<sup>30</sup>

Sincerity is not a norm in the sense it cannot be categorized into a certain fixed form. But it is the norm in the sense it makes a human being a person. The person who has Sincerity is called a sage. The sage is the one who has no fixed character from the Gestalt Therapy point of view.<sup>31</sup> In chapter 49 of Tao Te Ching, a description of what the sage looks like is given. It reads;

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<sup>28</sup>Chan, p. 162.

<sup>29</sup>George Sun, Chinese Metaphysics and Whitehead, citing from Bertrand Russell, The Autobiography (New York: Bantam, 1969), II-III, translated from Tao Te Ching, chapter 51, p. 21.

<sup>30</sup>Chan, p. 96.

<sup>31</sup>Frederich S. Perls, Gestalt Therapy Verbatim (Lafayette, CA: Real People Press, 1969), p. 35.

The sage has no fixed ideas.  
 He regards the people's ideas as his own.  
 I treat those who are good with goodness,  
 And I also treat those who are not good with goodness.  
 Thus goodness is attained.  
 I am honest to those who are honest,  
 And I am also honest to those who are not honest.  
 Thus honesty is attained. 32

#### CHRISTIANITY AND KOREAN THOUGHT

It is true that Christianity in Korea has not concerned itself much about the situation into which the Gospel was planted. It was only recently when Korean churches in Korea began to talk about the indiginization of the Gospel.<sup>33</sup> My discovery here is that the traditional Korean thoughts are not inconsistent with the Christian thoughts. The more Korean immigrants understand their cultural heritage and thoughts, the better they can become mature Christians. It is a fact that the Korean immigrants brought with them their cultural heritage into America. Therefore, it is important for the Korean ministers to have a self-awareness about the cultural influences. Sung Bum Yun indicates, citing from an article, "The Relation of Mission Education to Indigenous Korean Culture" in Democracy and Mission Education in Korea (New York: 1928) by J. E. Fisher, that in Korean there has been a tendency for the Korean churches to ignore the situation in which they are standing.<sup>34</sup>

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<sup>32</sup>Chan, p. 162.

<sup>33</sup>The first attempt of the indigenous theology in Korea was initiated by the Christian Literature Society of Korea in 1964, by publishing three significant books, Christianity and Korean Thought by Sung Bum Yun, The Christian Faith Encounters the Religions of Korea by Tongshik Ryu, and Christianity and Modernization in Korea by Taik Boo Chun.

<sup>34</sup>Sung Bum Yun, Christianity and Korean Thought (Korean) (Seoul: Pyung Wha Dang Printing, 1964), pp. 84-88.

I believe that these Eastern original thoughts can be useful for growth ministry in the Korean immigrant churches because we can find the aspects of growth in them. The fact that new growth-oriented psychologies and psychotherapies such as humanistic psychology and Gestalt Therapy are influenced by the Eastern thoughts proves my discovery. Whether or not the Korean ministers here are aware of it, they are under the influence of their cultures. Therefore, I feel that it is important for them to be aware of where they came from, so that they will be able to root deeply into the new soil where they are standing now.

I cannot go deeper into the discussion because it belongs to a different field in theology from the field with which I am concerned. All I want to say now is that I have discovered a clue that our traditional culture and thoughts are important qualities for growth ministry in the Korean immigrant churches. It will be my life-long task to bring our cultural heritage into this American culture, and integrate them in my ministry.

## Chapter 6

### APPLICATION OF GROWTH MINISTRY

So far an effort has been made to discuss some theoretical grounds for growth ministry from the various perspectives. In this last chapter, I will attempt to discuss some practical problems and issues for growth ministry in the Korean immigrant churches.

### LEADERSHIP OF MINISTER

It goes without saying that the leadership of the minister is the key factor for successful ministry regardless of any situation. This could be a general principle. The quality of the minister's leadership will decide the direction in which the church will move. So it is important to discuss first the issues of the quality of the minister's leadership for growth ministry. Seifert and Clinebell identified three styles of leadership in general. They are *laissez-faire*, authoritarian, and democratic leaderships.<sup>1</sup>

If the leadership is authoritarian, growth is not possible no matter what methods (even small group methods) and resources are used. Under the authoritarian leadership, every system and method is rigid and there is no open relationship between leader and members. There is no openness to new ideas, to new methods, to new theology, to new persons, to new way of life and to new possibilities. Every relationship becomes

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<sup>1</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1974), pp. 141-145.

static. Shim indicates in the conclusion of his study that most of the Korean ministers in the Korean immigrant churches have authoritarian leadership. I totally agree with him.

We need not analyze why they have authoritarian leadership, but it is necessary to see what kind of leadership they have. The denial of authoritarian leadership does not mean the denial of authority of leader. A leader needs authority. Without authority, a leader cannot be a leader. People said that Jesus had authority. But they added that the authority of Jesus was different from other leaders'. The issue is what kind of authority it is and the flexibility of the leadership functions. He said that "leadership calls for different facets of a leader's personality in different situations."<sup>2</sup>

It seems that the Korean ministers' authority is a static one. In other words, it is a thing. So they have it. They have to keep it from being damaged or being taken away. The concept of a thing is abstract. They think there is an authority. So it can be an issue or problem of whether or not that authority may be challenged.

This kind of authority might be shown symbolically in the shape of "kat," which is the traditional Korean old-folk hat. It can hardly be seen in the most modernized society, but still can be seen in some remote area in the country. Old people wear it when they go out for visiting. However, symbolically speaking, most of the Korean ministers are still wearing these kats. Even when they come to this new land, they have not

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<sup>2</sup>Howard J. Clinebell, Jr., Mental Health through Christian Community (Nashville: Abingdon Press, 1965), p. 157.

put it away. They still keep it with them. But the way of life in America has forced a change. For example, the kat is too high to put on in the car. Driving a car is a necessary part of life in America, while it was not in Korea. So when Korean minister tries to enter the car to drive, the kat may be damaged or knocked off. So he gets hurt. Even though he is able to drive his car well, he is not in good mood in his car because of the scarred kat. This analogical story tells symbolically that the Korean ministers get hurt when they think their authority is challenged, specially by their congregations.

No authority solely exists, if we think of it from the non-dualistic way of thinking. Authority can only be experienced in relationship with others. It is not that you have authority as a precious thing or substance, but it is that you experience authority in some particular area where you establish significant relationship with others.

There is a temptation for Korean ministers in terms of trying to hold onto authoritarian leadership. It is that there are great expectations for ministers to be authoritarian leaders. The members of the churches want the father-figure ministers on whom they are able to depend psychologically. If the minister tries to change the image, the congregation will reject the minister by blaming him for not being an able minister, or by expressing resentment about the minister's giving up his role as a protector, guide, teacher, and leader. If ministers have a compulsive sense of success in ministry, they easily fall into those temptations. Successful ministry does not mean achieving something. Growth ministry is not to achieve something a minister can possess. The successful growth

ministry is in the process of occasions themselves. The concern of growth ministry is not to build a church building, to expand facilities, to increase membership only. The concern of growth ministry is to provide an environment where people can make deep relationships and can experience their growing toward self-actualization. External growth of the church should be result of the internal growth of the members. Schuller was right when he indicated that there are insecure ministers who do not really want their church to grow for fear they will have to add additional staff ministers and perhaps share their glory, their weddings, funerals and baptisms.<sup>3</sup> On the other hand, for ministers with authoritarian leadership the most important thing in ministry would be to buy a church building, for example. So efforts are made to buy the church building at all cost. To have their own church building is considered as the main measurement of their abilities in ministry. Under the authoritarian leadership, the congregations also believe in this measurement of the minister's success. Sacrifice is demanded by the authority of the minister in the name of God.

The ceaseless question I have been raising, when I think of ministry, is: For whom is this ministry? If I am free from the compulsive desire of my success, it would be easier to put away authoritarian leadership. Then real authority, which is different from the other, will be experienced. We see a good democratic model of the leadership from the image of the sage in Eastern world. "The sage has no fixed ideas. He

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<sup>3</sup>Robert Schuller, Your Church Has Real Possibilities (Glendale, CA: G/L Publications, 1974), p. 35.

regards the people's ideas as his own."<sup>4</sup> In Tao Te Cheng chapter 68, good leadership is described as follows;

A skillful leader of troops is not oppressive with his military strength. A skillful fighter does not become angry. A skillful conqueror does not compete with people. One who is skillful in using men puts himself below them. This is called the virtue of not-competing. This is called the strength to use men. This is called matching Heaven, the highest principle of old. 5

#### WORSHIP AS CELEBRATION

##### FLEXIBILITY OF WORSHIP PROCESS

"Many churches are so dignified they are dull. The music is dull, the messages are dull, the architecture is dull; there is no excitement in the air. The worship service might be described as sleepy, quietly meditative and a perfectly tranquilizing arrangement -- guaranteed to produce yawning and boredom."<sup>6</sup> Clinebell also indicated that "for many Protestants corporate worship has relatively little meaning. It does not excite them or feed their heart-hungers. Instead of being an uplifting experience, it registers with them as a mechanical routine."<sup>7</sup>

The mechanical routine of worship process makes the experiences of worship boring. It could be observed on Sunday morning at Korean churches before the worship service that most congregations are rather in relaxed moods, enjoying greetings, conversations, just being relaxed. But

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<sup>4</sup>See page 70.

<sup>5</sup>Wing-Tsit Chan (tr. and comp) A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1963), pp. 171-172.

<sup>6</sup>Schuller, p. 39.

<sup>7</sup>Clinebell, p. 55.

as soon as the minister announces in a dignified voice the start of worship, people become conscious about their relaxed mind and stop being themselves. During the worship service, they might be struggling with their tiredness or boredom. Then as soon as the worship service is over, people begin to return to the relaxed mood again, talking and sharing about what they have experienced during the worship, or about the sermon, and any other experiences. That is the time when people express their feelings, and make broad relationship with one another. The mechanical routine process is the one which blocks the involvement of congregations in the celebration of worship. So it is necessary to overcome the rigid form of worship by putting flexibility in the process. It might begin with worship by exchanging informal greetings, or lifting up some common issues, or learning a new hymn, or sharing some experiences during the week. There might be various ways of starting worship services. The goal of using various ways is to help them remain relaxed and to establish the channel by which minister and congregations can communicate, and can be part of the celebration. The initiative of the minister is very important factor in the worship programs with congregation in the Korean immigrant churches.

#### SERMON

The sermon is the key factor that makes worship a celebration. Yong Ok Kim analyzed the sermon patterns of the Korean churches. He classified five types of sermons as text sermon, dogmatic sermon, allegorical sermon, apologetic sermon, and situational sermon.<sup>8</sup> He indicated that

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<sup>8</sup>Yong Ok Kim, "Hermeneutic Consideration on the Patterns of Sermons in Korean Churches," Theology and the World (Korean) No. 3, (1977), 33-38.

the first two types of sermons are most popular in Korean churches. There is similar tendency in the Korean immigrant churches. As I mentioned earlier, all eleven sermons I had observed were moralistic sermons. These are very similar ones to the text and dogmatic sermons. Robert Schuller asserted that prominent pattern of sermons in the Roman Catholic as well as in the Protestant churches has been the pronouncement patterns, through which ministers cannot communicate with people effectively because this form of communication is essentially insulting.<sup>9</sup> These patterns of sermons are one-way communications which turn people off. Worship is not celebration any more in one-way communication. Clinebell listed four negative factors and two irrelevant factors in sermons. They are authoritarianism, moralizing, the arousal of irrational fear, exhibitionism, generalization of human problems, and theologizing.<sup>10</sup> Schuller suggests the witness approach in the sermon. "We should be communicating through the witnessing approach. An enthusiastic sharing of what God is doing is the way to communicate with people and change their lives."<sup>11</sup>

The following areas are my concerns for the effective sermons in the Korean immigrant churches.

1. The sermon should begin by touching the feelings of the members of the congregations. They might be physically tired. They might be hurting. They might have anxiety and pain. Or they might be experiencing excitement. Whatever these feelings are, the sermon should touch what the members are experiencing at that moment.

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<sup>9</sup>Schuller, p. 13.

<sup>10</sup>Clinebell, pp. 79-80.

<sup>11</sup>Schuller, p. 14.

2. The sermon should support positively the experiences of the congregation's members. Through the sermon the minister should affirm their struggles with personal crises. It does not mean the minister should support all of their behaviors, or their ethical decisions. It means that minister should support their human existence with problems, alienation and conflicts.

3. The sermon should show them some challenges to be overcome, problems to be solved, missions to be carried out. Growth does produce problems. But these problems are the very challenges that generate energy and vitality and that mark the church as being alive.

4. The sermon should emphasize the growth potentiality and creativity given by God. It might say; "if you don't move, God will not move either. If you don't take your responsibility, although shared by God, God will not take it for you because God respects you." Clinebell raises an issue as to how many sermons each Sunday are preached effectively. He asks;

Do the majority of these sermons stimulate the growth of person? Do they motivate at least a few persons to throw off the shell of their smaller selves, stretch their spiritual muscles, and begin to live in larger dimensions of the Kingdom? Do they lighten the load, strengthen the arm, and feed the hungers of the world-weary folks who come seeking help? Do they open inner windows through which new understanding of life in God's world can enter? Do they communicate the "good news?" Are they channels for the healing, cleansing stream of God's grace? <sup>12</sup>

#### SMALL GROUP MOVEMENT

##### NECESSITY OF SMALL GROUPS

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<sup>12</sup>Clinebell, p. 77.

There is no necessity to emphasize the importance of small group activities in church. It has been proved enough that the small group activities give churches a new vitality and give the members exciting experiences. Clyde Reid, who wrote a book, Groups alive - Church Alive, said that "I have seen the lives of people change in small groups. I have seen people reborn in small groups. My own life has been deeply affected and positively influenced by small groups, and my wife would tell you the same. It is my conviction that the average church anywhere can be greatly strengthened by the proper use of the power of the small group."<sup>13</sup>

I have heard a minister friend of mine witness as to how his church has been growing in membership as well as in their commitments.<sup>14</sup> Calling his followers "Methodists," John Wesley organized them into societies, and then organized the societies into groups of about twelve persons called class meetings. The class meeting became the heart of Methodism. In a minutes of the Conference, John Wesley answered a question about the Rules of the United Societies. He answered;

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<sup>13</sup>Clyde Reid, Groups Alive - Church Alive (New York: Harper & Row, 1969), p. 11.

<sup>14</sup>The name of the church is Kwang Lim Methodist Church, Seoul, Korea. It is twenty-five year old church located in the downtown of Seoul, and had kept about 200 members until seven years ago when the membership began to increase. There were no external changes in terms of location and environments of that area. No urbanization affected the situation where the church is located. The minister shared with me personally the ideas he has applied. One was growth-oriented sermon and the other was revival movement of the Methodist class meeting activities. As of end of 1976, there were 74 class meeting groups activating with 1700 adult memberships. Their goal for 1977 were to have those groups proliferate to 100 groups with 2000 members.

...each society is divided into smaller companies called "class," according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. It is his business; (1) To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor; ... 15

The conclusion of Steve Shim in his study indicates that "to enhance the growth stimulus for the Korean congregations, the idea of the small growth group in the Korean churches seems to be most appropriate and effective in helping the congregations to cope constructively with their conflicted life experiences and to overcome their oppressed life in America."<sup>16</sup>

With regard to the small group movement in the Korean immigrant churches, I would like to suggest several different groups which would be appropriate in their situation. I would not suggest the growth group itself. But what I would like to suggest is that any groups can be growth-oriented groups even though the name, growth group, is not used because the term or concept of growth group is not familiar to the Korean immigrant churches. But it would be more effective to have any groups existing, or new groups directed with the growth group principles. The People Dynamic<sup>17</sup> and Sharing Group in the Church<sup>18</sup> are excellent books that I find useful in applying small group movement in the Korean immigrant churches.

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<sup>15</sup>Albert C. Outler (ed.) John Wesley (New York: Oxford University Press, 1964), p. 178.

<sup>16</sup>Steve Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), p. 69.

<sup>17</sup>Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972)

<sup>18</sup>Robert C. Leslie, Sharing Groups in the Church (Nashville: Abingdon Press, 1970)

### STUDY GROUP FOR LAY LEADERSHIP

Without good leadership of lay people, growth ministry is not possible. So the development of lay leadership is crucial factor in church for growth ministry. One of the groups I want to try first is "study group" for lay leadership. The term, "study group," is an appropriate term instead of growth group, because it has non-threatening connotation and is a familiar name for the Korean people. In addition, there is one conviction about using the name, study group. As Leslie indicated, growth or sharing takes place best within a commitment that based on serious study. He said that "the most natural way to introduce the note of sharing into small groups is through study."<sup>19</sup> The study group for lay leadership should be on-going project. This is a kind of elite education. Elites are key lay persons who will share all the responsibilities in the church. The minister alone cannot take all the responsibilities, nor can every member of the congregation be expected to carry all the responsibilities. Therefore, it is important for the minister to recruit and train lay leaders through the on-going study group programs. There is tendency in the Korean immigrant churches for ministers to expect some lay persons to commit themselves to working in the church without training them.

The contents of the program in the study group would include theological and philosophical orientations, Bible study, leadership study, personal sharing, etc. The concept of growth ministry can be developed best through these kinds of lay leader groups. They will share all the responsibilities for other many different small groups in the church. In

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<sup>19</sup>Ibid., p. 32.

order to avoid the danger of this group becoming exclusive, the group must be open to all church members. If the group grows big enough, it can be divided into sub-groups according to the preferences of the members for the different working areas, e.g., Christian education, mission, evangelism, stewardship, etc. On-going study groups are the places where lay people can be involved and committed to ministry. When they can have opportunity to participate in the commitment, they will have good chances to grow toward self-actualization.

The characteristic of any group would mainly depend more upon the methods used in the group than the goals. So it is very important for the minister to know the basic principles or ground rules for a growth or sharing group. For this the Gestalt Therapy ground rules can be used selectively.<sup>20</sup> Clyde Reid introduces to us a flexibility concept and principles of good leadership.<sup>21</sup> This study group for lay persons would be the key especially for the Methodist class meeting, which is still popular and familiar to the Korean congregations. So far it has been known that the goal of class meeting is Bible study and fellowship, but I observed that this goal is not met. There is no usually excitement and deep involvement in studying Bible or in sharing fellowship because of either the lack of lay leadership or/and the minister's authoritarian leadership, or both.

The class meeting movement needs to be emphasized and reshaped

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<sup>20</sup>Jerry A. Greenwald, "The Ground Rules in Gestalt Therapy, in Chris Hatcher and Philip Himelstein (eds.) The Handbook of Gestalt Therapy (New York: Aronson, 1976), pp. 269-280. Edward Smith, "The Roots of Gestalt Therapy," in his The Growing Edge of Gestalt Therapy (New York: Brunner/Mazel, 1977), pp. 17-18.

<sup>21</sup>Clyde Reid, Group Alive - Church Alive (New York: Harper & Row, 1969), pp. 81-87.

into growth-oriented groups. Many churches are located in the area where most Korean populations are concentrated, but half of the members, for example, in the church I served, are living outside the Korean population center. So the concept of area or district is significant in organizing the class meetings.

#### PRAYER GROUP FOR WOMEN

The prayer group for women is a kind of women's liberation group, as suggested by Clinebell,<sup>22</sup> even though the way of approaching liberation must be different. It is true that Korean women are still in a unique position in the family and social structures. Even though they began in America to share the financial obligation with their husbands, they still remain in the position where they have to "serve" others. Professor Lee describes of the position the Korean women have had in the recent history of Korea. He says;

The Korean woman spends her whole life in the unhappy position of obedience. The history of the Korean, or Oriental, woman is a history of obedience and humiliation.

This is obvious if we look at what is called the Confucian "Way of the Three Female Obediences" and the Seven Reasons for expelling a wife." The former says, "When young, a woman is obedient to her parents; when married, to her husband; and when old, to her son." And this indicates that when a woman marries, the husband need not hesitate in expelling her and sending her back to her parents if she does not serve her parents-in-law well, if she has no children, if she is lecherous, too jealous, has an incurable disease, or if she talks too much or steals. 23

For these Korean women the immigrant life requires of them additional services. I heard a woman say protestingly, "why are the programs

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<sup>22</sup>Clinebell, The People Dynamic, pp. 74-81.

<sup>23</sup>O-Young Lee, In this Earth and In That Wind: This is Korea (Seoul: Hollym, 1967), pp. 136-137.

of the women's groups only for services to church, to other groups? Why not our own programs for our own life nurturing?" It is true that the United Methodist Women is almost always in the position and service to others only in the Korean immigrant churches. It is also true, in the Korean community in America, that the Korean men are threatened by the Korean women's disagreement with them, which would be impossible in Korea. The husbands who commit violence against their wives complain that their wives have changed so that they now do not obey their authority and challenge them.

This women's group could be developed from the religious oriented devotional meeting with superficial fellowship, to therapeutic and educative group, where they can share their grief and frustrations, where they can grow in terms of consciousness of independence and acceptance of responsibilities for themselves, where they can learn more about the risk of growth.

#### MARRIAGE ENRICHMENT GROUP

The average age of the members in the Korean immigrant churches is known as forty. The majority are married couples with one or two children. Through my experiences I came to believe that marriage enrichment group can be used for various purposes in growth ministry. This is the area in which many potentialities can be developed.

First of all, the relationship between couples can be improved. This has been tested with those couples who are in the position of the

community leaders and with Korean Methodist ministers' couples.<sup>24</sup> The immediate results were that the couples opened explicit conversations about their feelings with each other, and could know each other better.

Personally, my wife and I have gained many insights about how to improve our relationship. This group would also be effective for educational programs, for example, such as how to be good parents. Study programs are always welcomed by church members because it is, above all, non-threatening to those who may be afraid of being treated as "abnormal." So this group can be operated as a on-going long-term program through the year. Clinebell suggests some examples of educative counseling groups.<sup>25</sup> I suggest that more simple name be adopted for the marriage enrichment group. For example, the Christian couple group would be an adequate name for inclusive use. This group can include fellowship, enrichment, education, sharing and therapeutic experiences, or even commitment as Christians.

#### OTHER GROUPS

There are other groups in the Korean immigrant churches that can be reshaped and developed as growth-oriented groups. For example, the Methodist class meeting can be used for growth group along with Bible study. This is the area that can be developed from the Bible-centered study group

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<sup>24</sup>Marriage Enrichment Weekend workshop was offered for the first time for the Korean community leaders in Los Angeles by Steve Shim between February 12-17, 1977. Six couples participated, and my wife and I were co-leaders. Another one was Three sessions workshop offered by me for Korean Methodist ministers' couples in June, 1976. Five couples participated.

<sup>25</sup>Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), pp. 214-221.

to a personal growth centered group if enough leadership is available. Youth and senior groups are also areas that the church cannot ignore. Generally speaking, youth are oppressed and senior citizens are ignored in the Korean immigrant community. Without taking careful consideration of those groups, growth ministry would not be significant.

#### SOME COMMENTS

There are other important areas that can be discussed for growth ministry in the Korean immigrant churches. For example, the church management (administration) is very important area for effective utilization of personal and financial resources. Christian education would be another important area that affects the whole of ministry. Particularly the approach of confluent education<sup>26</sup> is being adopted by many Christian educators.<sup>27</sup> One example would be the experimental Bible study program designed by John and Adrienne Carr.<sup>28</sup> Anyhow, these areas are left for those who are interested in Christian education. My hope is that sooner or later someone realizes the importance of these areas and discusses them in terms of the Korean immigrant churches.

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<sup>26</sup>George I. Brown. *Human Teaching for Human Learning* (New York: Viking Press, 1971). George I. Brown (ed) The Live Classroom (New York: Viking Press, 1975).

<sup>27</sup>Robert Browning and C. R. Foster gave lectures on the confluent educational approach to Youth Ministry at School of Theology at Claremont in Summer, 1977.

<sup>28</sup>John and Adrienne Carr, An Experiment in Practical Christianity (Nashville: Discipleship Resources, 1975), The Power and Light Company (Nashville: Discipleship Resources, 1976).

## Chapter 7

## CONCLUSION

Steve Shim mentioned that there are in general four types of cultural adjustments by the Korean immigrants in America.<sup>1</sup> The first type is "voluntary segregation," which could be compared with the Transactional Analysis term, "I'm OK - You're not OK." The second is "total assimilation," compared with, "I'm not OK - You're OK." The third is "nihilistic attitude toward life in America," compared with, "I'm not OK - You're not OK." The fourth is "integration of the cultural polarities," compared with "I'm OK - You're OK."

Growth ministry in the Korean immigrant churches aims at the fourth type of persons, who would integrate the two conflicting cultures and values, and create a new novelty of creativity. Seifert and Clinebell say that "the most desirable form of conflict resolution is integration. This is devising a new approach that is quite thoroughly acceptable to both parties. It involves redefining the problem, discovering novel alternatives, and looking for an overlap of interests. It requires analytical skills, imagination in developing alternatives, and strengths in clarification and communication. It makes possible a double win, or mutual benefit."<sup>2</sup>

The possibility of integration lies on the new philosophical base which is holistic or integrative way of thinking, and on the degree of

Seifert and Clinebell, p. 185.

<sup>1</sup>Steve Shim, Korean Immigrant Churches Today in Southern California (San Francisco: R and E Research Associates, 1977), pp. 48-49.

<sup>2</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1974), pp. 185-186.

security in personality. Growth ministry aims at the fourth type of cultural adjustment by helping persons to have holistic or integrative way of thinking and security through God's acceptance. "In God's forgiveness we find a more ultimate acceptance."<sup>3</sup>

There are two more considerations. The situation where Korean immigrants are struggling is a new opportunity to create a new world for both Koreans and Americans. A culture has to encounter with another culture if it is to grow. My value should be encountered with other values continuously if my value is to be integrated. This is why this situation could be laboratory where the effort for the integration of cultures and values could be made. This is the challenge for the Korean people. Only Korean? Americans need to grow here too.

The second consideration is that we are the partners of God for the realization of the Kingdom of God. God has given us the abilities and responsibilities. This is the privilege of human beings. This is what human beings do to remain as human beings. Growth ministry is conscious about this fact and aims at the achievement of this goal.

The growth-oriented ministry I attempt to do in the Korean immigrant churches is, I am certain, the most effective way of ministry for this kind of situation.

The Korean immigrant community in the Los Angeles area is the place I have lived for six years and the churches are our "spiritual growth center," where I have to be involved again with a network of growth groups. The growth group is one of the basic tools in growth counseling. In my involvement with them, one of the issues that I have kept raising is that,

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<sup>3</sup>Ibid., p. 184.

"did you do your best?" This is my "sincerity," which means that "I have done my best in the ministry, but still I have not done the best." This project is also the result of my best effort, but it is not the completion of my best effort. So there is still the future of going through adventures for me and others.

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